

# THE CHRISTIAN

August 13, 1961



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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# SEPTEMBER 17th IS "F DAY"



In a little more than a month, youth fellowship groups throughout the brotherhood will begin using the first in a new series of annual publications. Your youth groups should be prepared now to join in.

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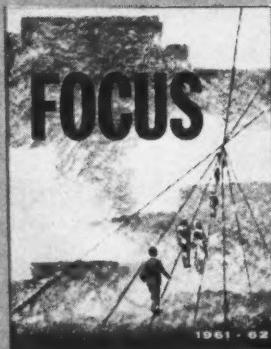
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# THE CHRISTIAN

Vol. 99, No. 33

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## Fortunate Failure

For every time I failed in youth  
I edged towards the greater truth;  
For every detour that I took  
I learned to take a closer look.  
For every time I roamed astray  
I learned to plan a better day.  
From every mistake I have made  
A secret pattern has repaid.  
From every hindrance grew a boon  
(I would have ventured much too soon).  
About my fumblings I must say:  
"They brought me what I have today!"

by Magny Landstad Jensen

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CHRISTIAN BOARD OF PUBLICATION

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# *A Faith*

GOD NEAR

*to*

AT HAND

# *Live by*

by

Cecil K. Thomas

In praise and adoration, we sing:

Immortal, invisible, God only wise,  
In light inaccessible hid from our eyes, . . .

In our time of happiness and confidence this speaks out of the depths of our hearts to our highest faith. But there are times when, regardless of our desire to praise and adore, we feel left alone, and in our loneliness desire someone far more personal and intimate than One who dwells in light inaccessible, hid from our eyes.

If God were so far away, he would leave me still in my loneliness. When my sins burden me down until I must cry out with Cain that my punishment is greater than I can bear, I am left hopeless with a God who dwells in the heaven of heavens. When my supreme efforts end in dismal failure, it is little comfort to me to know that the Creator of all things cannot fail. When, in the darkness of the night, my body cries out in pain

*Dr. Thomas is professor of biblical theology,  
The Graduate Seminary, Enid, Oklahoma.*

and I long for the dawn, the unapproachable light of a transcendent God does not bring light to my darkness nor healing to my pain.

Our God, however, is not a God far away but a God near at hand. "He did not spare his own Son, but gave him up for us all." Therefore, my labors are less heavy because they are shared by him who toiled in the carpenter shop at Nazareth. I am no longer alone, for he who kept his lonely vigil of prayer on the mountain-side is with me in my loneliness. My own failure may be transformed by him whose coming was a failure in the eyes of men, but was in reality the greatest victory of the ages. The pain of my body no longer cries out in solitude, for he who is the healer of men's bodies himself suffered even unto death.

So I, too, can sing with the prophet of long ago:

Surely he has borne our griefs and carried our sorrows;  
yet we esteemed him, smitten by God and afflicted.  
But he was wounded for our transgressions,  
he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.—Isaiah 53:4-5.

"We do not desire a 'lowest common denominator' unity, but one which embraces the best each church has to offer."

*Dear Prospective Member:*  
by  
Don Albright

YOU have asked why you must be immersed when changing your membership to First Christian Church of Ourtown from a church which received you by sprinkling. You have even asked that well-known question, "Well! Don't they think I'm a Christian?" These questions are very much in order, and call for an answer.

Some have said, "We do not have to judge whether the person is a Christian or not. We merely say New Testament baptism is immersion and we have no right to change the entrance requirements." While there is some value in such a stand, it is nevertheless a side-stepping of the real question. Are members of other churches Christians or not? I believe we can answer straightforwardly that they are, if they have committed their lives to Christ as Savior and Lord.

Why, then, is immersion required of you?

When a person transfers to a Christian Church, it is assumed that he has some reason for doing so. We may suppose that he wants to be a part of our brotherhood and our fellowship. If so, he is taking up our witness, and he cannot be a part of our witness concerning baptism unless he has been immersed.

Here are some of the items to which we witness:  
1. Immersion is the New Testament form of baptism.  
2. Immersion is the only form of baptism recognized by all churches; therefore it is a ground of unity.  
3. Immersion alone shows the meaning of baptism. Let us consider these items.

1. The New Testament, written originally in Greek, used a word meaning "submerge," "dip under," or "immerse" to describe this ceremony. Nothing but immersion was practiced for many years after the Church was founded. But by the time the New Testament was translated into English, the practice of sprinkling was widely accepted among the churches. Since an honest translation of the Greek word would have removed all authority for sprinkling, the translators avoided the issue by transliterating it. The Greek "baptisma" became the ambiguous English "baptism."

Christian Churches believe it is important to practice baptism as it was when the Church began. We make our witness for the original form.

2. Generally people suppose we are emphasizing a peculiarity when we require immersion. Actually, we are emphasizing that which all churches hold in common. Not all churches accept sprinkling or pouring as baptism, but all churches which practice any kind of baptism recognize immersion as valid. Therefore it is a potential ground of unity, rather than of division. We can unite on this universal New Testament practice.

3. Baptism dramatizes the spiritual rebirth of an individual in Christ. As the apostle Paul explained it in Romans 6:3-11, baptism pictures the

*Mr. Albright is minister of First Christian Church, Hiawatha, Kansas.*

fact that a person has died to sin and is now a new creation. By baptism, we are buried with Christ, and arise with him from the grave to walk in a new life. Baptism symbolizes the real essential for salvation: that a person must be born anew. Nothing but immersion shows the meaning of baptism in this way.

In order to understand this better, let us consider the role of ritual, in the best sense of the word.

At its best, a ritual is the carrier of a great truth. Christian rituals dramatize the cardinal doctrines of the Church. The Lord's Supper is a ritual which carries the doctrine of the sacrificial death of Christ, whose body was broken, and whose blood was shed for our sins.

For the same reason, immersion is necessary as the form of baptism. Baptism is the ritual which symbolically portrays the rebirth of a person in Christ. The doctrine of new life is carried by it. Only through immersion is this truth seen. A person is lowered into the water, buried with Christ, and rises with him to walk in newness of life.

It is also plain that to throw away a meaningful ritual, or to substitute a meaningless ritual for it, may lead to the future abandonment of the truth it carries.

Let us suppose that some church decides that the means of observing the Lord's Supper is too cumbersome and should be simplified. This church decides to pass out lollipops and let each member take a lick. They explain that this, too, can mean that the death of Christ is being remembered, and that the person who thus communes gets the added benefit of a sweet taste in his mouth. Some time in the future, however, this explanation is forgotten, and people no longer remember Christ and his broken body and shed blood, but think only of the sweet taste in

their mouths. The ritual is not expressive of the truth, so the truth is forgotten.

In the same way, when a church substitutes another ritual for immersion and calls it baptism, the original meaning of baptism may be remembered for a while; but sooner or later that meaning will be forgotten, since the form does not truly represent the truth it is supposed to carry.

For this reason, as well as the others, we witness to the original meaning of baptism when we practice immersion. Baptism symbolizes the death to the old life of sin and rebirth to new life in Christ.

Now, Mr. Prospective Member, you may have heard that some of our churches do receive unimmersed members of other churches into full membership. Two reasons are sometimes given for this practice. (There may be others.) It will promote unity with those who do not immerse; and or, it will bring into the church a large number who could not bring themselves to accept immersion. Our local church believes both of these reasons to be mistaken.

First, the practice may promote unity with a number of churches, but it will be no help to a complete reunion of Christ's Church. There is a large, strong group of immersionist churches which must be taken into consideration. If we are to unite the whole Church on a basis of that which all hold in common, rather than on a basis of concession and compromise, we find that only immersion meets all requirements.

Second, the leaders of this congregation feel that one can be a nominal Christian too easily already. We do not need to make it easier, but harder. Neither do we see any evidence that this strategy has made churches grow faster.

One more thing needs to be said. We are not an "independent" church. A number of Christian Churches have chosen to break with brotherhood solidarity in their methods of mission work. At the other extreme are those who choose to go contrary to the common practices of their brotherhood in matters of church membership. We consider these to be equal manifestations of the "independent" spirit.

We believe that if our church were to receive members without requiring immersion, its whole witness on the subject of baptism would be greatly weakened. If we do not believe something strongly enough to make it a requirement for our members, how can we expect to influence other churches toward accepting it? As we progress toward a united universal Church, each brotherhood or denomination is expected to make its own contribution, that the resulting Church may be the possessor of a rich, full faith. We do not desire a "lowest common denominator" unity, but one which embraces the best each church has to offer. Perhaps our greatest contribution will be our witness to an original, universal, meaningful baptism.

Will you be a part of our witness?

## TWO VIEWPOINTS

"My senses are the servants of my soul;  
All beauty, whether sight or sound or scent  
Or touch or taste, into my being blent,  
Makes up a richer and a finer whole.

So give me great cathedrals and stained glass,  
Chanting and incense and clear-pealing bells;  
Dim holy aisles where music soars and swells,  
And dark-robed shadows softly move and pass."

"Not so! The soul has naught to do with these;  
It lives in higher and in clearer air,  
Rejecting what the senses find so fair;  
August, imperial, and hard to please.  
It has no part in pleasures of the earth,  
Being of separate and of royal birth."

by Nora B. Cunningham

in Kansas City Star

# Editorials

## No Rest for the Weary

YOU only have to make one mistake to be in real trouble. This is especially true if you are a hero. This summer we heard the story of a great baseball catcher whose feats are now recorded in the Hall of Fame at Cooperstown, New York. He had an experience like this.

One year he had a long streak of errorless innings, and was the darling of the crowd. He was a great hitter, too. Every play, either offensive or defensive, brought cheers. That is, until he booted one, one day. Then they booed!

When the catcher returned to his own dugout at the end of the inning, several teammates told him what they thought of a crowd that would boo a man with his record. But he said, "Anyone who boots an easy play like that one deserves to be booted."

The life of magazine writers, editors and columnists is like that. They often get what they deserve, too. Regularly, for twelve years, we have received a reprimand from one faithful reader every time he believes that we have made a mistake in "Where the Scriptures Speak."

Do we deserve such treatment? Certainly, for at least once we made an awful boner. We wrote an exposition of "immortality" when the word in the text was "immorality." Our critic friend said we did this deliberately in order to introduce some of our false doctrine on the former subject. This, of course, was wrong, but we deserved the reprimand, regardless of how many innings we had played without an error.

Even so faithful as columnist as the late F. E. Davison was not immune. It was quite a shock to a green editor the first time he read an adverse criticism of something Davy had said. And, even the last article of S. S. Lappin, the grand old man of our journalism, so recently departed, came in for corrections by a reader or two, after it was too late for him to reply.

How sensitive should we be to negative responses to our work? On the one hand, one learns to be thick-skinned. On the other hand, he must beware lest he dodge all the comments without considering which are to the point.

The editor is one person, the readers are legion. Each one has a right to expect that his point of view should prevail: Of course it doesn't, except as he convinces others or expresses a position commonly held. It is a way for Christian growth to take place. When all is done and said in good spirit, the exchange of views becomes a useful pursuit.

A very respected reader cheered us greatly the other day when he wrote, "You should appreciate any brickbats coming your way. They prove two things—you are being read and what you write is effective." This pleasant thought was as a cool breeze in the stillness of a hot summer night. We hope he is right.

## Nostalgia

**G**RANDPA was a Democrat. Pete was a Republican. Grandpa belonged to the Church of Christ. Pete was a Baptist. Neither one attended services in the later years of their lives, as we remember them. They were brought together by the marriage of the daughter of one to the son of the other.

Whenever circumstances brought them together in the same home, you could expect some great arguments. The second generation seemed to be embarrassed sometimes, and tried to separate them. The third generation, namely, us kids, looked forward to the fireworks with great glee.

No problem of a political nature was too complicated for them to tackle. Each had his solution on tap, and he would defend it with all vigor. Their source of information was limited to the two weekly, party papers. Neither would have been caught reading the "propaganda" of the wrong party. These limitations did not seem to weaken their defense, offense or strategy.

The "bad men" of the days just preceding our entry into World War I were the Boche and the Bolsheviks. They got a good working over by Grandpa and Pete. But they didn't enjoy this type of discussion so much because they were on the same side. The pleasant memory of those days is that, despite their mutual conviction of the absurdity and weakness of the other's political party, neither one ever thought of calling the other a Boche or a Bolshevik.

The day of the cracker barrel in the country store is almost gone. The Grandpas and the Petes who depended upon their own reasoning ability and their own emotions instead of the constant flow of news from the press ticker, are becoming scarce. So is their type of gentleman. Today, if you can just attach the name Communist to a person who disagrees with you, the facts don't matter so much. You're on your way to victory, in the eyes of many. Grandpa and Pete believed in human freedom—and personal dignity. They didn't believe that one could be achieved by destroying the other. Those were good old days.

# CAN

by C. Harvey Lord

# ALCOHOL BE CONTROLLED?

I DO NOT believe that the issue of personal abstinence or moderate participation is the alcohol issue that should occupy the best time and attention of Christians! I feel that the Christian faith today must have some directives to give to those community leaders who, knowing that people are going to have liquor, are doing their best to outline channels which will protect society's best interests.

These matters are not nebulous and indefinable. There are very specific issues here which you can get your teeth into. At what age is one considered a minor? During what hours should taverns be open? Can all taverns be closed, or do people feel this would be an infringement of rights of those who wish to use them? Is the community with package stores better off than one with package stores and taverns? How do you prevent taverns from being sources of easy campaign revenue for public officials? What type of beverage control board would be most immune to corrupting influences? When should taverns lose their licenses?

Much of my alcohol education has tended to center around

*Mr. Lord is minister of the Christian Church of Villa Park, Illinois.*

whether or not Jesus used fermented wine, whether or not total abstinence is the only Christian position, how many automobile accidents were caused by drunken drivers, and what Alcoholics Anonymous accomplishes. I am quite honest in saying that not all of our village's problem of alcoholic abuses and lawlessness rests in the liquor ordinance, but a significant portion of it does; and I know of no person of my acquaintance to whom I can turn for advice from a Christian viewpoint as to what liquor legislation serves the best community good and is enforceable.

It is my feeling that the churches in America are contributing very little positively to the liquor control and syndicate growth problems in our country. I feel we have a responsibility to come forth now with new leadership in this matter which can take a social situation which actually exists and begin to improve it, instead of dealing with what might be ideal if 100 per cent of the individuals in America would adopt abstinence.

The growth of organized crime in our nation is reaching gigantic proportions. Those who are most concerned to fight it do not look to us as allies. They frequently and publicly blame us for giving syndicate crime its financial start

during the depression years. The churches started the syndicate, they say, when they made liquor illegal, and opened up the hideouts and speakeasies so that public sentiment went largely to the bootleggers. I feel this analysis is too simple, although I grant it may be historically true that the syndicate really got going during prohibition and that its original financing came from illegal liquor money.

Last year our county attorney made a bold attempt to expose the activities of the crime syndicate and raided certain establishments, one of which was operated directly by a chief lieutenant of the crime organization. It was reported that the county attorney was able to make this raid by bypassing all regular law enforcement agencies whose integrity could not be depended upon, and by using newspapermen.

What he brought to light showed that open gambling was going on across the street from our police headquarters, and in a number of other taverns. When the matter finally came to court, middle-sized fines were levied against all the guilty establishments. It became apparent during the public airing of this matter that the taverns in our town make easy places of operation for syndicate bookies, multi-play pin-

ball machines, and that they contribute to police corruption.

Certain ministers and political leaders made it a point to gain the interest of most of the village ministers in the dangers apparent in this situation. Some of the ministers were in favor of voting the community dry by local option. I was of the personal opinion that we should either vote the taverns out or lobby for some intelligent kind of liquor control. The ministers of the more prominent churches greatly doubted that we could vote the taverns out or that they could even carry their own congregations on the matter, and that either the congregations were right, or we could not bypass them, in any case.

There was considerable sentiment for closing taverns and allowing package liquor stores to remain open, but the moral picture on this was not clearly defined in the public mind.

The chief contribution that the ministers made was to keep alive the public airing of these matters. However, whenever the ministers spoke publicly with responsible political and law enforcement leaders, it was obvious that we played, in their eyes, the characterized role of prohibitionists. They felt that if the churches were given an opportunity to express their feelings what would happen would be a recommendation "morally pure" and politically unenforceable, which from the viewpoint of law enforcement, might lead to a much less desirable situation than presently existed. It seemed impossible to gather necessary strength for a position in which the churches might agree that liquor should be sold to those who desired it, but under such conditions as would protect community welfare.

This position was not only difficult to establish from the viewpoint of political leaders and law-enforcement officials, but it was also difficult to establish among the clergy. The clergymen from the fundamentalist churches were quick to indicate a willingness to

back prohibition. The clergymen from the old-line Protestant churches wanted to preach abstinence individually, and didn't want to do anything politically until irrefutable proof of complicity or criminality of tavern keepers was available.

Despite these problems, we kept alive pressure on the Village Council until local ordinances were adopted which, by eliminating multi-play pinball machines, and requiring public posting of ownership of coin-in-the-slot devices tended to make things a little harder for the syndicate—enough so that the word is that they temporarily closed down operations.

In the process, a new liquor ordinance was passed by the Village Board. It is a relatively good ordinance, and may be the best possible ordinance. But the Village fathers apparently did not

wish to bring local ministers in to a discussion of a liquor ordinance, for they—and this they admit in private conversations—have no hope of satisfying the puritanical desires of the clergy and also developing ordinances which are workable and enforceable. I had been pushing for a beverage control board, or a civic licensing committee which screened applicants for tavern licenses, and one local political group has also sought this. One frank member of the board asked me if I thought any minister would sit on such a committee.

In all of this matter, I confess to being in over my head. I do know that when the battle has to be fought today, responsible leaders feel that they can hardly look to church leadership for any more than advice on whether or not individuals should be total abstainers.

## IS THIS YOU ?

by Ronald E. Nowlin

A MAN once gave a dinner party for his friends. He invited a large group of guests. These arrived at the appointed time, munched hors d'oeuvres, and began to visit among themselves. Some spoke of their long acquaintance with the host and of their great affection for him. Others had just come to know him and appreciated this opportunity to become better acquainted with their new friend.

Then a strange thing happened. When dinner was called and the guests began to gather about the table to share the meal that had been prepared some excused themselves. "Sorry not stay for the main course but we have company at home." "I am working on a business deal and have an appointment." "My wife and I are going out of town." And they left, leaving their places vacant at the table.

We would be shocked by such behavior at a dinner, yet this is a parable reenacted every Sunday morning. The Lord invites his people to fellowship and commune with him and the church gathers together. In classes we speak of Jesus and our great love for him.

Mr. Nowlin is minister of First Christian Church, Hanford, California.

We testify to our desire to be true Christians and to let God's influence be felt in our lives and in our homes.

Then the hour of worship arrives. The Lord's Table is spread and those professing their love for him are invited to remember their Lord "in the breaking of bread," to share in intimate fellowship and communion with him. Yet there are always those who excuse themselves. "We have company coming for dinner." "I have a business appointment." "We are going up to the mountains." "We are always in Sunday school, but we never stay for church." Strange isn't it that some will turn their backs upon the most vital means of strengthening their spiritual lives.

Our Sunday church school program is a vital part of our church life. It is an important part of the Christian nurture and training of every Christian. But the central purpose of our coming together on the Lord's Day is to fellowship together with our Lord Jesus. To miss the hour of worship is to miss the whole purpose of our coming together on the Lord's Day. Next Lord's Day be in your place when the church assembles about the Lord's Table.

*What one congregation is thinking and doing  
about worship during the Decade of Decision*

## Report of the Worship Committee

by Mrs. R. B. Jones

WITH the first year of the Decade of Decision past, our church is well into its program for the Decade. Our committees have set up real objectives and spotted landmarks ten years into the future; but we have also set up nearer, "achievable" goals along the way. The larger goal of the worship committee is, of course, the deepening and strengthening of the spiritual life of the members, not only as a congregation but also on an individual basis.

Sometimes it is hard for us to understand what a committee has in mind until we know what it is trying to achieve. We are aware that our ultimate capacity for spiritual growth and a vital prayer life comes out of a sincere and intelligent participation in our congregational worship. It is in an atmosphere of worship, where we sing hymns, join in prayers, and listen thoughtfully to sermons that we catch glimpses of the grandeur and greatness of God and the depth of his love for us.

So in this first year we have tried to achieve an atmosphere of worship and set a mood that would be broken or disrupted as little as possible during the Sunday services.

In re-evaluating our worship

*Mrs. Jones is chairman of the worship committee at Central Church, Everett, Washington.*

service we felt that the candidate for baptism would find this thrilling experience more meaningful if he could partake of his first communion immediately following his baptism; and the service of baptism was moved forward in the order of service that this might be accomplished.

Since God's tithes and our offerings are important to the ongoing of the Kingdom, they have a place in the chancel after the dedicatory prayer, for we realize these gifts should not be handled carelessly.

To keep the worship service flowing gently and beautifully to its climax, it has been our desire that the congregation move forward so latecomers could be seated in the rear of the sanctuary, resulting in less confusion and disruption in the service.

In building this atmosphere of worship much thought, prayer and study have been given to the subject of symbolism; and it is our hope that the simplicity, beauty and order of our new sanctuary will remain uncomplicated. This is why we plead for the use of nothing but Christian symbolism here, and only that symbolism that directs our thoughts Godward.

As we enter the doors of the sanctuary we see first the red of the carpet. Red is the symbol of love, sacrifice and missionary zeal, and as we approach our pews on this carpet our thoughts

are led to encompass God's love, the suffering of his Son for our sins, and the accomplishments, often at great price, of our dedicated missionaries.

We walk down the wide center aisle which speaks to us of the direct and open access we have to God and it points the way to the cross. The three steps leading to the chancel symbolize faith, hope and love.

Now we are face to face with the three great symbols of our faith: the communion table where we may all gather to partake of the Lord's Supper, the baptistry which symbolizes our death to the old life and our resurrection to the new life in Christ, and above these the beautiful symbolism of the empty cross speaking of Christ's triumph over sin and death and the promise of eternal life for all who believe in him.

Green is the color of spiritual growth, and we find this symbolism in the soft coloring of the walls and again in the green living plants flanking the altar rail. The lectern on one side of the chancel is the symbol of the Bible as our guide and it is from this station that the word of God is read.

On the opposite side is the pulpit suggesting that the minister does not come between man and God but points the way of salvation. The choir sings toward the chancel to glorify God and the organ calls us to praise and adoration.

We are fortunate in having our education plant separated from the sanctuary so that secular symbols such as pictures and flags can occupy their rightful and honored place in that portion of the building. It is here that we come as citizens of a free and wonderful country to play and study and learn and discover ways in which we as Christians can exercise a full and intelligent citizenship.

However it is to our sanctuary, permeated as it is in an atmosphere of reverence and enriched with Christian symbols, that we come to glorify God.

# NEWS

The Church at Large



**ACU Expresses Its Opinion  
Concerning Church Reunion**

## Claims Christian Unity Up to Catholic Majority

**NEW YORK**—Leadership in the quest for church reunion "must more and more fall upon the shoulders of the great Catholic majority in Christendom," it was asserted here by the American Church Union, Inc., a "high church" group within the Protestant Episcopal church.

Canon Albert J. DeBois, executive director of the ACU, said the statement was being sent to all bishops of the world-wide Anglican Communion.

He explained that the term "Catholic" as understood in Anglicanism means "all those bodies of Christians which maintain the faith of the creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided

Christendom as these councils met under the Holy Spirit."

It also praised the World Council of Churches for "its many great services to the cause," but said that the WCC "fails to represent Christendom as a whole, for whereas the great majority of Christians are Catholics, the dominant forces in the World Council have been Protestant, and this fact has now become a stumbling block in the way of unity."

The manifesto warned against schemes for reunion "which do not really envisage Christian unity at all, but rather a clubbing together of small minorities of non-Roman, non-Orthodox Christians for the sake of carrying on the work of schism more effectively."

Specifically mentioned in the statement were the Church of South India, formed in 1947 by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups; unity plans being developed in Ceylon and in North India and Pakistan; the Church of England conversations with the Presbyterian Church of Scotland; and the so-called Blake-Pike proposal for a four-way merger in the U. S.



CWS Photo

**THIS PREPARATORY STUDY BOOKLET** for the World Council of Churches' forthcoming Third Assembly, printed in 33 languages, is a best seller in the religious publishing field. More than 500,000 copies of the 76-page illustrated booklet have been sold so far and WCC officials in Geneva believe the figure may rise to about 1,000,000 by the time the assembly opens in New Delhi, India, Nov. 18. Title of the volume is "Jesus Christ—the Light of the World," theme of the assembly.

## Norwegian Missionary Council Rejects WCC

**OSLO, NORWAY**—The Norwegian Missionary Council has voted against having any relationship with the World Council of Churches after the latter is integrated with the International Missionary Council at New Delhi next November.

The International Missionary Council has given its final assent to the plan of integration. This action was taken by the administrative committee of IMC acting on a mandate from the Assembly. Of the 38 member councils only two have voted against the plan: Brazil and Norway.

## 29 Per Cent for Unity

**PHILADELPHIA**—A survey of a selected group of Methodist laymen in Michigan revealed here that only 29 per cent believe The Methodist Church should work toward merger with other Protestant Churches.

Fifty-one per cent of 2,653 persons reporting their views, however, said they felt the Church should work with other denominations through councils of churches.

**In July of 1963**

## Plan Fourth Faith And Order Conference

**GENEVA, SWITZERLAND**—A world conference on Faith and Order will be held under the auspices of the World Council of Churches in 1963, probably in July, in a city in the Middle East.

Plans for the conference, the fourth in a series started in 1927, were announced following a three-day meeting here of the 25-member Working Committee of the WCC's Commission on Faith and Order.

A major task of the conference will be the review of reports of four theological commissions which have been working since 1952 in Europe, North America and Asia on the subjects "Christ and the Church," "Worship," Tradition and the Traditions," and "Institutionalism."

## Tax on Dead Sea Scrolls

**WASHINGTON, D. C.**—Archbishop Athanasius Yeshue Samuel of Hackensack, N. J., head of the Syrian Orthodox Church of Antioch in the U. S. A. and Canada, was ordered by the U. S. Tax Court here to pay a long-term capital gains tax on four Dead Sea Scrolls which he sold in 1954 for about \$250,000.

According to the Internal Revenue Service the archbishop originally acquired the scrolls from Bedouin tribesmen in 1948.

The court upheld the IRS contention that sale of the scrolls was taxable even though the manuscripts had been transferred to a charitable trust.

## Officials Removed

**NORFOLK, VA.**—The National Association of Free Will Baptists adopted a resolution here which reaffirmed its belief in congregational church government and removed from office five national officers—one a college president—who reportedly favored connectional government.

The association declared vacant national offices held by five North Carolina clergymen who became involved in the court fight over the Edgemont church and its property. All had signed court affidavits which stated they believed in a connectional form of church government.

## The Church at Large

Protestant Health and Welfare Groups to Meet

### Plan to Assemble in Cleveland Oct. 23-27

CLEVELAND, OHIO—For the first time in the history of American Protestantism all denominational health and welfare associations will hold their national meeting concurrently. These will form a part of the second National Conference on the Churches and Social Welfare to be held here, Oct. 23-27.

Many of the 40 different participating denominations have scheduled their own meetings at the larger assembly.

Among special subjects to be explored are homes for the aged; mental hospitals; emotionally disturbed, retarded and physically handicapped children; penal and correctional institutions; child protective services; unmarried parents; alcoholics; narcotic addicts; juvenile delinquents; and services for low income families, Indian-Americans and agricultural migrants.

In addition, the Hymn Society of America is conducting, in connection with the conference, a contest for new hymns on the social ministry.

### Church of Christ Missionaries to S.A.

SANTIGO, CHILE—The Churches of Christ are expanding their mission activities in South America, especially in Peru and Brazil.

Two missionaries and a preacher from the church here left to begin establishment of a church at Lima, Peru. The local church previously had sent workers to Montevideo, Uruguay, and Caracas, Venezuela.

Another group of 13 young Church of Christ preachers and their families left Houston, Texas, to strengthen the denomination's work at Sao Paulo, Brazil. At present it has only two other American missionaries in Brazil, both at Sao Paulo.

### Plan New College

NEW YORK—A joint announcement by the Board of Home Missions of the Congregational Christian Churches and the chairman of the board of trustees heralded the September, 1964, opening of New College, at Sarasota on Florida's west coast.

New College—a name derived from New College at Oxford, England, and to have the same principles of academic freedom—will

have a broad base of private and foundation support, it was announced.

The institution will be centered around the sprawling, 21-acre Charles Ringling estate. The 20-room pink, Italian marble mansion will be a student union.

### Upholds Bible Reading

FRANKFORT, KY.—Kentucky law requires reading of the Bible in public schools, and that law has been upheld by the Court of Appeals, the State attorney general said in a written opinion here.

The King James Version of the Bible, which is used in the schools, has been ruled non-sectarian by the court, John Breckenridge said.

The attorney general said the U. S. Supreme Court never has passed on the question of whether mere reading of the Bible in classrooms violates the constitutional requirement of Church-State separation.

● HELSINKI, FINLAND—"Christ Today" has been chosen as the theme of the Lutheran World Federation's Fourth Assembly to be held here July 30-Aug. 11, 1963.

**Four-Way Unity Deal Has One Step Completed**

### Lutheran Merger Agreement Signed

NEW YORK—The Agreement of Consolidation providing for a four-way Lutheran merger was signed by the United Lutheran Church in America, first of the uniting bodies to do so, thereby formally completing final action on the plan.

In other actions looking toward consummation of the merger, the ULCA Executive Board reduced the Church's 1962 budget from \$15,194,700 to \$13,212,800.

The board also decided it will be unable to accept an invitation from Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A., to engage in conversations looking toward union with other Protestant bodies.

It pointed out that the ULCA will end its existence as a separate entity in June, 1962, before a proposed joint negotiating committee could be constituted and therefore "the question of an invitation to our Church will not arise."



—RNS Photo

THIS ALL-INDIAN PANEL discussed future Protestant work in behalf of Indian Americans on and off reservations during the Estes Park, Colo., meeting of the National Fellowship of Indian Workers. Panel members were (from left): Wilbur DeCora of Winnebago, Neb. (Reformed Church in America); Robert Chaat of Lawton, Okla. (Reformed Church); Mrs. Dorothy Crouse of Lewiston, N. Y. (Friends); David Owl of Versailles, N. Y. (American Baptist), panel moderator; Ataloa of Los Angeles, Calif. (Friends); and H. W. Anderson, pastor of the Choctaw language Methodist church, Atoka, Okla. The fellowship's affairs are administered by the National Council of Churches' Department of Indian Work.

# Sidelights in the News

## Council Applications

GENEVA—The following churches have applied for membership in the World Council of Churches since the meeting of the Central Committee in St. Andrews in August, 1960. [Announcement of the application of the Russian Orthodox Church was made some weeks ago.]

The applications of these churches, together with any further applications which will arrive before November, 1961, will be submitted to the Assembly of the World Council of Churches to be held in New Delhi from Nov. 18 to Dec. 6.

Election to membership will be by a two-thirds vote of the member churches represented at the Assembly, each member church having one vote.

*The Moravian Church of the West Cape Province* in South Africa can trace its history back to the missionary pioneering of the Moravians in the 18th century. It has recently become autonomous. It has 28,000 members.

*The Presbyterian Church in Trinidad* has grown out of the missionary work of the United Church of Canada and has recently constituted its own synod. It has a communicant membership of 5,500 and a total community of 25,000.

*The Eglise evangelique de Nouvelle Caledonie et aux Iles Loyauté* has grown out of the work of the Paris Mission Society, has 81 congregations, 74 pastors, and 3,500 communicant members.

*The Union of Baptist Churches of the Cameroun* is a member of the Baptist World Alliance. It has 200 congregations and 15,000 communicant members.

*The United Church of Central Africa in Rhodesia* has grown out of the missionary work of the London Missionary Society, the Church of Scotland, and the Methodist Missionary Society. It has 16,000 members and about the same number of adherents.

*The Iglesia Pentecostal de Chile* has 10,000 members and is a member of the National Christian Council in Chile.

[*The Mission Iglesia Pentecostal in Chile* is also in correspondence with the WCC concerning affiliation.]

## Old Believers

PAN FURADO, BRAZIL—The second colony of Old Believers from China, members of a Russian Orthodox sect, will soon be completed here with the arrival of the last group from Hong Kong, now on the high seas.

With completion of this second colony of 700 settlers, the World Council of Churches is planning a third for the 1,000 Old Believers who are still in China, but this cannot be begun until the refugee farmers reach Hong Kong and until \$172,000 has been raised by contributing churches for their resettlement.

It costs \$450 per person to resettle these farmers who belong to a denomination that has been persecuted since the 17th century when their forefathers refused to modernize their worship.

They have neither formal church buildings nor ordained priests, but every house has its shrine where its icons are preserved and the worshippers maintain an ancient un-reformed Christian liturgy.

Like Samson, the men do not shave or cut their hair, believing this marks them as a people set apart. Simple and devout, Old Believers have a strong devotion for freedom and independence. Their hospitality is boundless, but they refuse to sit down to eat with anyone outside their faith because they believe this is forbidden by the Bible.

## Hawaiian Methodists

HONOLULU—Methodist membership in Hawaii has increased by 10 per cent in the past year, delegates to the annual meeting of the Hawaii Mission Conference were told in May.

According to James J. M. Misajon, business manager and administrative assistant of the mission, Methodist membership in the 50th state now stands at 5,155, an increase of 500 over 1960. Missionary-benevolence giving of Hawaiian Methodists also increased significantly. Contributions to World Service and Conference Benevolences for fiscal 1960 totaled \$38,097, an increase of 21 per cent over 1959.

## Dulles Memorial

NEW YORK—Statesmen and churchmen joined in May in a memorial service that eulogized the late John Foster Dulles, whose career in statecraft had helped preserve peace in the world and whose career as a churchman spurred development of international affairs departments of the National and World Councils of Churches.

Secretary of State Dean Rusk paid tribute to Mr. Dulles as a man of selfless dedication to "the non-ending struggle for the perfection of a democratic society."

Dr. Roswell P. Barnes, executive secretary in America of the World Council of Churches, eulogized Mr. Dulles in an address entitled "Working for Peace as a Churchman." Mr. Dulles was a Presbyterian elder.

The service of remembrance was held in the chapel of the Interchurch Center in New York in connection with the Center's dedication of the John Foster Dulles Library and Research Center. The National Council of Churches maintains its headquarters at the Center which also houses offices of the WCC and many denominational agencies.

## "Commonweal" Cheers

NEW YORK—*Commonweal*, national Roman Catholic weekly published by laymen, hailed the application of the Russian Orthodox Church to join the World Council of Churches as "another large step closer to unity" and "a measure of the extraordinary progress of the Ecumenical Movement."

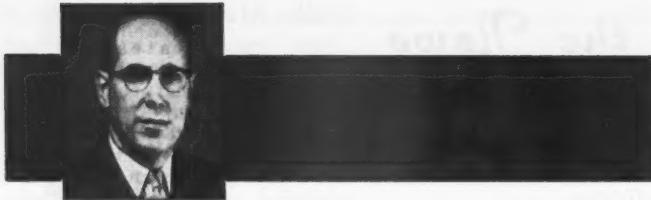
The magazine, in its May 12th issue, said there seemed "little doubt" that the application would be approved by the World Council at its Third Assembly in New Delhi, India, in November.

"Admission of the Russian Orthodox Church to the Council," it said, "will permit valuable communication and cooperation between Christian leaders of the West and those in the Soviet Union."

*Commonweal* added: "Without forgetting or minimizing the difficulties which stand in the way of Christian unity, it is impossible not to be moved or heartened by the Russian Orthodox decision."

## Layman Elected

FLORENCE, ALA.—Ollie McClung, an elder in the Crestline Cumberland Presbyterian Church, Birmingham, Ala., was elected moderator of the Cumberland Presbyterian Church by some 1,000 delegates to the denomination's 131st annual General Assembly here. The new moderator is the second layman to hold this office since 1938.



## On Controlling Our Anger

**H**OW can I control my anger? Many people would like to know the answer to this question. Anger can be one of the most destructive of all emotions. It can separate friends, create tension in the home, destroy the spirit in an office, an organization, or a congregation. Anger not only hurts others who may be innocent victims of its results, but it hurts the one who lets it get out of control. His own happiness, his own personality, his very health are affected.

No one wants to be angry all of the time. The question is, how can it be controlled? Dr. George Stevenson and Harry Milt, of the National Association for Mental Health, in a recent book, *Master Your Tensions and Enjoy Living Again*, say that "if you can't control your anger, then the thing to do is to get rid of it."

They make three suggestions. The first is to work it out. When a person becomes angry, rather than taking it out on some innocent victim, he should find something to do, something that will draw off his tension. Activity, even if it is only walking, helps work the anger out of the system.

Their second suggestion is to talk it out. This is good for problems but especially for anger. When we verbalize our feelings to someone else they tend to lose their destructive power and then we are able to see the situation with more understanding.

Third, they suggest it is well to talk it over with the person with whom you are angry. Many real problems between persons are based on misunderstanding. If they would only meet and discuss the situation.

The writings of such men who write from a psychological and

psychiatric orientation underlines the importance of an emphasis found in the New Testament, years ago. "You have heard that it was said to the men of old, 'You shall not kill . . . , But I say to you that every one who is angry with his brother shall be liable to judgment." (Matt. 5: 21, 22a) Before one offered his gift at the altar it was better to go and be reconciled with someone who had anything against him and then offer the gift.

It was not enough in New Testament teaching merely to overcome anger. The anger must be absorbed in love. This is the ultimate antidote to anger—it grows out of understanding, forgiveness, it requires patience, personal discipline and prayer. When one can recognize his anger, control his anger and transmute it into love, then he is living in the spirit of Christ.

### WHAT DO WE NEED TO KNOW TO GET MARRIED?

A young couple approached their minister with this question, "We want to get married this summer. What do we need to know to get married?" It's a good question—too big a question to answer here but we can list some areas they would do well to investigate.

(1) They need to know if they are in love, first of all. There is a difference between love and infatuation. Their love must be the kind of love that is sharing, understanding, forgiving—that lasts.

(2) They should know something about the nature and significance of the family as such. Much research has been made on the subject of family life. There are some excellent books. If a

person enters a profession, he studies for a minimum of four years and reads many books on the subject, yet couples will enter marriage—as significant a thing as they ever do—without even reading a pamphlet.

(3) They should have an understanding of sex that is both scientifically sound and spiritually reverent. The physical relationship of marriage is highly important. It leads to great satisfaction or great stress; it results in life's most sacred responsibility—parenthood. The couple should have a Christian understanding and interpretation of sex.

(4) They should have a common agreement and understanding of the sacredness of parenthood.

(5) As much as possible, they should have the acceptance of in-laws. Whereas, one doesn't marry the other's family, nevertheless, they have a close relationship and in a sense become a part of the other family.

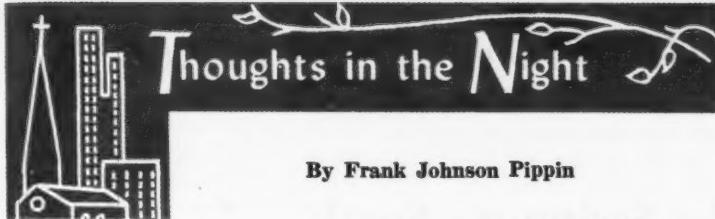
(6) They should have an understanding and acceptance of each other's vocational plans and ambitions. The girl will have a different kind of life if her husband is a farmer, a banker, a football coach or a medical missionary.

(7) They should have some agreements about money, and some information about family financing. Perhaps more problems arise here than anywhere else.

(8) They should have the capacity to face differences, to solve problems, to resolve quarrels without bitterness or resentment. This is a great art. Differences occur in every home. The good home is one that can solve differences in a spirit of love and understanding.

(9) They should have common ideals and standards. A home that is not based on integrity and trust is undermined at the start.

(10) They should realize the significance of a shared religious faith, of the value of religious experience, of the place religion has in the home—so that it will be more than a good home—it will be a Christian home.



## Thoughts in the Night

By Frank Johnson Pippin

### GREEN PASTURES

SOMETIMES, on a sleepless night it is good to think on the carefree summer days of one's childhood. Rolling over in sweet clover. Racing down the rows of tall corn after June bugs, or just racing for no reason at all. The wild romp through the dense pine, touched in irregular corridors with eerie sunlight, like towering cathedrals of jade speckled with gold . . .

Then there is the memory of luscious, creamy scuppernongs hanging in tempting clusters from cool arbors. How we used to race where these aristocrats of grapes waited for our itching hands and watery mouths all summer long!

Then came the watermelons, the cantaloupes, and in the late summer days the ribbon cane and the chinquapins, first cousin to the chestnut. And what boy can ever forget the first keen, summer plunge into the ole swimmin' hole . . .

There is the memory of calling after each other in those faraway sylvan wonderlands. I wonder if they have gone and left me? Or, I wonder if he has ventured too far alone? I still hear the echoes of boyish voices calling through stately trees. There were the old sliding hills deeply carpeted with years of pine straw and the bobsleds or sliding boards

we improvised from barrel staves. Down the long hills at a mile a minute, the icy wind whistling by our ears . . .

The memory of eating raw fish with salt when we'd caught nothing larger than minnows, and miles away from home at dinner time. Or, there was often young corn to be had from the green fields that lined the rivers and the creeks . . .

The splash of channel cat in the uplifted net when seining was good and not against the law. Treading deep water on one end of the seine and feeling it lurch away when some juggernaut marine tried to knife it. And the scent and sizzle of fresh fish frying over the red coals. Tom Sawyer and Huck Finn!

And always at the center of such memories for sleepless nights is the spreading green bermuda pasture to the north of the bubbling spring. We used to lie there on summer days and fall asleep and dream . . . the green pastures of life! Ah, my soul!



## Bethany Books

### HERITAGE AND DESTINY

Dr. Winfred Garrison, the noted Disciple historian, gives a brilliant interpretation of the history of the first American religious movement. Superbly endowed with a thorough understanding of Disciple beginnings and theological beliefs, he discusses the forces and influences which have contributed to the church's development from reformation to modern times. He examines the founding fathers' concepts, past conflicts, present-day disagreements, their place in the ecumenical movement, and the ultimate destiny of the brotherhood. *Publishing date, Sept. 16, 1961—10H501, \$3.50*

### A COMPEND ON ALEXANDER CAMPBELL'S THEOLOGY

Royal Humber's research has been long, wide and deep to compile this authentic anthology touching upon every major theme illustrative of the glorious frontier theologian's writing. The themes are arranged topically so the reader may find the desired passages quickly. Explanatory footnotes expand and clarify Campbell's writings for those not familiar with his works. This is an ideal book for everyone who wants the substance of his philosophy without reading several volumes. *Publishing date, Sept. 16, 1961—10C863, \$4.00*

# Silas: Trustworthy Co-Worker



## "Where the Scriptures Speak . . ." by the Editor

**MEMORY SELECTION:** *Even if you do suffer for righteousness' sake, you will be blessed.* (1 PETER 3:14.)

SOMETIMES you never hear the name of a person mentioned, in the church or in any other organization, until there is a need to single out someone with his particular qualifications. It seems to me that this may be the case with Silas, the character for our study today.

We should be familiar with the conference which took place in Jerusalem, as recorded in Acts 15, for I have often had occasion to refer to it in many lessons. At the close of this discussion about the necessity for gentile Christians to keep a part of Jewish law, Silas was one of the two men chosen to go back to Antioch to report the results. The church certainly felt it necessary to send the two best qualified men possible back to Antioch to discuss the results. Therefore, we can assume that Silas was an extremely trustworthy person.

When they got to Antioch they "delivered the letter" (verse 30) and the people rejoiced. We notice that Silas and Judas, his partner in this task, did not do any preaching until after the letter was read and accepted. We might have expected that they would do their exhorting beforehand, to make sure that the people accepted the decision.

Judas and Silas are called prophets (verse 32). I'm not sure just how we should interpret this word. It does not seem that they would have been considered in the class with the Old Testament prophets who spoke especially of the future and who

criticized the Hebrew people for not living up to the true commands of God. On the other hand, if it is meant to say that they had a strong ethical message, as the prophets did, they would have compared to those of Old Testament days. At least, we find this first task of Silas being topped off with preaching which "strengthened" the people.

Shortly after this experience there is reported the "sharp con-

tention" of which we read in last Sunday's lesson. Apparently, Silas had stayed in the Antioch Church for the time being. Therefore, he was on hand when Barnabas and Paul found it impossible to agree on the methods which they would use in further missionary work. This gave Silas his chance. When Barnabas took Mark and "sailed away to Cyprus" Paul "chose Silas" (verse 40).

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR AUGUST 20, 1961

#### The Scripture

##### Acts 15:22

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brethren.

##### 30-32

30 So when they were sent off, they went down to Antioch; and having gathered the congregation together, they delivered the letter. 31 And when they read it, they rejoiced at the exhortation. 32 And Judas and Silas, who were themselves prophets, exhorted the brethren with many words and strengthened them.

##### 39-41

39 And there arose a sharp contention, so that they separated from each other; Barnabas took Mark with him and sailed away to Cyprus, 40 but Paul chose Silas and departed, being commanded by the brethren to the grace of the Lord. 41 And he went through Syria and Cilicia, strengthening the churches.

##### 16:19-25

19 But when her owners saw that

their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; 20 and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. 21 They advocate customs which it is not lawful for us Romans to accept or practice." 22 The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. 23 And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. 24 Having received this charge, he put them into the inner prison and fastened their feet in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

##### 1 Thessalonians 1:1

1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

##### 1 Peter 5:12

12 By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God; stand fast in it.

Before Paul and Silas started out they were "commended by the brethren to the grace of the Lord." I don't know how this differed from the laying on of hands which preceded the departure of Paul and Barnabas the first time. It certainly does indicate that there was prayer on behalf of these two and that God's blessing was asked upon them.

When Silas and Paul got to Philippi they got into trouble. They were now in real gentile territory, far away from Jerusalem. This was a result of a call to Macedonia which Paul had heard and accepted (Acts 16:9). In Philippi they healed a slave girl whose powers of soothsaying "brought her owners much gain" (16:16).

The old charge, and one which

is still with us, was leveled at Paul and Silas. "These men are Jews and they are disturbing our city" (verse 21). They were thrown in prison, and once more Silas had the opportunity to assist his more famous partner. They sang hymns to God and the prisoners listened (verse 25).

This scene has always seemed very moving to me. Somehow, I can never picture the method of Paul and Silas being very much like "the old-time religion" technique employed by modern tunes which refer to Paul and Silas. As a matter of fact, this was almost a brand-new religion which they had and I doubt if you could have danced to the tune which they used. It was a very somber moment and I imagine the music was rather plaintive.

When Paul wrote to the Thessalonian Church, he sent a greeting on behalf of Timothy and "Silvanus" as well as for himself (1:1). This is simply the Latin spelling for Silas. Once more, we find Silvanus a co-worker.

Finally, we see a reference to Silvanus in 1 Peter. Here he is referred to as "a faithful brother as I regard him" (5:12). We noted that the sentence begins with the word "by." Some people assume that this accounts for the good Greek which Peter, a Jew, has written. At least it seems quite evident that Silvanus did the writing, if it were dictated.

There is nothing wrong with being a co-worker, even if it means second place on the team. Silas had his place in Christian history.



## Meaning for Today

by Ross M. Willis

JUST as Silas' dedication to Christ led him to be esteemed as one of the "leading men among the brethren" in Jerusalem, so also that same dedication to Christ enabled Silas to witness for his Master in a positive and forthright manner after the Jerusalem church had called him out to be a co-worker with Paul.

In Macedonia, the citizens became so aroused with the heroic work of Silas and Paul they cried to the magistrates: "These men are Jews and they are disturbing our city" (Acts 16:20b). In Thessalonica, others cried about Silas and Paul: "These men who have turned the world upside down have come here also . . ." (Acts 17:6b.) While the last two of these three statements about Silas may seem at first glance to be feverish complaints about his work, the truth of the

matter is they are really compliments which we Christians of the twentieth century might well wish could be said about us.

Many of the congregations of the Church today meet weekly in well-kept buildings, disturbing no one in the city in which they exist, not even the souls who gather within their walls. In fact, they go out of their way to keep from creating a disturbance. There are few, if any, Silases in their number. No spokesmen for God who will speak out against the injustice, immorality, extortion, gluttony, shady business practices, fraud and foul play that transpire daily in the city that surrounds them.

They simply want to meet for a little spiritual refreshment on Sunday and then adjourn to the city and pretend these needs do not exist. In fact, they may

want to practice some of them themselves. That's playing church. But the real Church needs to be a disturbance to the city in many ways and we need some Silases today to lead us in this endeavor.

Likewise, our congregations today need some Silases to help the Church turn the world upside down. The threat of atomic power, moral decay, racial unrest, and a world divided into two great camps of thought, tell us the world is certainly not rightside up when measured by Christian love and charity.

We ignore world outreach offerings, become offended when we are told about the needs of others and seek to escape responsibility to our brothers with the classic phrase: "But we need so many things here at home." We take the safe pattern of action, much to our chagrin.

Silas became a trusted and immortal leader for Christ because he knew the Church was charged with a mission. That mission: "To disturb the city and turn the world upside down." And the real testimony to Silas' leadership is that people actually accused him of doing it.

JUST two more days," hummed Mrs. Lawson as she rearranged some gathers in the organdy curtains. "Day after tomorrow, and they will be here." George and Evelyn and little Jenny. A thrill ran through her arms as she thought of the grandbaby she had not yet seen.

Evelyn's letters said Jenny looked just like George, but then, Evelyn was a dear, thoughtful daughter-in-law who knew such a statement would please Mrs. Lawson. Still, comparing the snapshots they sent with George's baby pictures . . .

She stood aside to view the general effect of the room. Freshly starched curtains made all the difference in the world. Now, when Jim picked up the crib they were borrowing for the week the room would be ready. Mentally she checked her list of preparations. Housecleaning finished; groceries ordered and put in cabinet or freezer, tomorrow the baking and then she would be through. She could relax and enjoy every minute that the children were home.

She saw the postman through the window as she returned the step stool to its corner in the kitchen. Immediately she went to the mail box.

Sure enough, there was a letter from George—confirming the arrival time, no doubt. Always, she tore open his letters quickly to skim for special news. She would sit down later and savor every word; George and Evelyn both were so thorough in their accounts of daily activities and Jenny's growth.

Today's letter, however, was short. Only one page, and at first glance she felt for the cricket rocker behind her and sank into it, trembling.

"Dear Mom and Dad," George wrote,

"I know this will come as a disappointment to you, and it does to us too, but . . ."

He was not taking his vacation as planned. The company was offering a special training course for this week only, not compulsory, not even in his own field,

## The Size of Trouble



Art by Bartig

*by Olivia Murray Nichols*

but he felt that any advancement he might make in the future hinged on the course. He and Evelyn thought it best that he stay and take it. He wished he had known earlier, before Mom had gone to so much trouble getting ready for them—"Mom always goes to a lot of trouble, don't say you don't!"—

but the bulletin had just come out and . . . But Christmas, Christmas for sure, they would come home. By then, Jenny would be walking, full of excitement . . .

Mrs. Lawson let the letter slide to the floor. Her heart was an icebag, circulating a chill through her body. George did not have to take that course, he said, and

there was no guarantee that it would make any difference in his job, and yet he—Christmas was months away, and Jenny would no longer be a baby. Her arms ached to cuddle her, but by Christmas she would be too big, too independent.

She thought of going to the telephone and calling Jim, but she knew she could not talk. No need, anyway, to spoil his whole day. His disappointment would be bitter enough when he came home.

Mrs. Lawson had no idea how long she had been sitting in the cricket rocker when she heard the footsteps on the porch. She looked over her shoulder, through the open door. It was Mrs. Brownley from next door.

Mrs. Brownley, new on the block, who had not a care in the world, forever calling on neighbors to admire their lilacs or to invite them over for coffee. Mrs. Brownley, without a chick nor a child, asking about her friends' grandchildren (to make conversation, probably), even crowing and cooing over their pictures as if they belonged to her. Well, today Mrs. Lawson was in no mood for such cheerfulness. When the letter had come, she thought her loneliness was more than she could bear; now she felt the strain of being pleasant to someone who did not understand would be worse.

Mrs. Brownley knocked and for a moment Mrs. Lawson thought she would ignore her. But the chair, placed where it was in a beam of direct sunlight, was in plain sight of the open door. She brushed at her eyes and unhooked the screen.

"Hello!" said Mrs. Brownley. "We've more birthday cake than Mr. B and I can eat, and with your company coming, I'm sure you'll not make desserts for yourself this early, so I wanted you to have . . . why, Ada Lawson, you're crying!"

With all the authority of the lady-of-the-house, Mrs. Brownley stepped inside, ushered Mrs. Lawson to the divan and sat down beside her. "Now then. Do you

want to talk about it?"

Mrs. Lawson did not want to talk about it, but a spring seemed to release inside her and words came spilling out.

"George is not coming!" She sniffed back the tears, and then suddenly gave way to them helplessly, sobbing out the story.

When she finished, Mrs. Brownley went to the bathroom and returned with a handful of tissues. "Why, you poor dear," she said. "Of course you are heartbroken. But by tomorrow it won't seem so tragic and by next week you will even be glad he had this opportunity."

*What does she know about it?* Mrs. Lawson thought. *She and her Pollyanna chatter.*

"And Christmas will be here before you know it!"

"Christmas!" The very word brought fresh tears.

"Oh, the time will go quickly, with so much to do. Decorating, and sewing for that little girl, and the extra baking—"

Mrs. Lawson was in no humor to plan so far in advance. But in spite of herself, Mrs. Brownley's enthusiasm was contagious. There, by the double windows, they could set up a tree; she could picture a little doll of a girl hanging her stocking beneath it.

She blew her nose. On the end table she noticed the saucer with its thick slice of cake. "I'm a terrible hostess," she said, managing a chuckle. "You come to see me and I don't even thank you for bringing cake. Birthday cake, did you say? Yours, or Mr. Brownley's?"

For a moment Mrs. Lawson thought she detected a quiver in Mrs. Brownley's chin, but instantly the habitual smile returned. "Neither. This is Roger's birthday, and I always bake a cake."

"Roger?"

"Our son. He was killed in an automobile accident while he was in college."

Mrs. Lawson felt the same weakening chill of apprehension she had known when she read George's letter.

"Your son killed? But how can you—?"

"How can I bake a birthday cake? His first birthday after he—after the accident—Mr. B. and I nearly went crazy. But we decided that instead of dreading this day every year, we'd do something to fill it up, something we would do if Roger were still here. So I always bake a birthday cake. Of course, a big layer cake is too much for the two of us, so I take part of it to someone else. I do not miss Roger any less, but it does give me a reason to get out and away from my loneliness for a while." Again her chin was unsteady, but as before, she kept it under control.

"Why," said Mrs. Lawson, warm with admiration, "I feel so foolish. Carrying on about George's one-week vacation when you . . ."

Mrs. Brownley waved her to silence. "Of course you are not foolish. Anyone would feel the same way over a disappointment. I learned a long time ago not to compare the size of troubles. Everyone has them and everyone thinks his are the greatest. For the moment, anyway. We don't forget troubles, either," she stood to go, "but a temporary coating-over is better than a brooding-over."

Mrs. Lawson rose also. "I appreciate the cake, but you brought more than enough for Jim and me. If I may borrow your idea—well, I've stocked up on more chicken than he and I can eat without company. Would you and Mr. Brownley come for supper?"

When Mrs. Brownley had gone, to return in the evening, Mrs. Lawson took a box of stationery from her desk.

*"Darling Children," she wrote:*

*"Of course Dad and I are disappointed beyond words, but we are glad for your sakes that such an opportunity is open to you. As for Christmas, I am already counting the days! Santa will come to this house again, after all these years! Oh, if I could only tell you how much it means to have something to look forward to . . ."*

# NEWS

of the Brotherhood

## CWF Delegates Meet At Purdue University

### 3,000 Attend Second Quadrennial Assembly

LAFAYETTE, IND.—Decisions faced by women today in a variety of Christian areas were exploded in detail here as over 3,000 attended the Second Quadrennial Assembly of the International Christian Women's Fellowship (Disciples of Christ).

Among the principal speakers was Mrs. William K. Evans of Austin, Minn., president of the International CWF, who told the women that their emancipation has brought them increased responsibility and more difficult choices.

"The time has passed that we can blame men for wars, for crime, for poor legislation and all the other evils of our day," she said. "They are our responsibility, too, and they are involved in many of the choices that we must make."

Prominent church leaders from other countries participating in the convention included John Bokeleale, general secretary-designate of the Christian Churches (Disciples) in the Congo; Florentina Santana of Puerto Rico, president of the World Convention of Churches of Christ (Disciples); and Mrs. Carlos Maldonado of Puerto Rico, president of the World CWF.

Leaders of women's work in other denominations also took part. Among them were Mrs. W. Murdock MacLeod, executive director of the National Council of Churches' Department of United Church Women, and Mrs. Gloria Santos, representing the United Church of Christ in the Philippines.

### James Shockney Ordained

FORT WAYNE, IND.—James R. Shockney was ordained to the Christian ministry here at First Christian Church on May 21.

George E. Wascovich, minister, extended the call; E. Clayton Gooden, minister of West Creighton Avenue Church, gave the charge; and the prayer of ordination was given by A. N. Shockney, father of the candidate.

Symbols of the ministry were presented by John W. Williams, associate minister at First Church, (a Cross); and the Bible was presented by Harry Harman, chairman

of the board of elders.

Elders participating in the laying on of hands were Markus Luginbill, Glenn R. Miller, Carter D. Palmer, Elmer Darwachter, Walter Birkhold, Dr. A. C. Worley, Rolland R. Ripple, William R. Love, William Caldwell, and James H. Naile.

● SOUTH BEND, IND.—A service of dedication was held here by members of First Christian Church for the congregation's new building site. About 1,000 people attended the barbecue following the dedication service which was held on the new five-acre plot of land.

### Rollin Russell Ordained

NEW ORLEANS, LA.—Rollin O. Russell was ordained to the Christian ministry here at St. Charles Avenue Christian Church on June 11, 1961.

He is the son of Mr. and Mrs. Edward E. Russell. Mr. Russell, minister of St. Charles Avenue Church for the past 13½ years, became minister of First Church, McKinney, Texas, on Aug. 1.

The ordination sermon was given by Ronald E. Sleeth of the Divinity School faculty, Vanderbilt University, Nashville, Tenn. Marvin O. Sansbury gave the ordination prayer.

### Disciples of Christ Historical Society Receives Bas-Relief

NASHVILLE, TENN.—The Disciples of Christ Historical Society here is the recipient of a bronze bas-relief of Walter Scott in this the centennial year of his death, the gift of Peachtree Christian Church, Atlanta, Ga.

Robert W. Burns, long-time minister of the church, made the presentation at a dinner meeting here in the Thomas W. Phillips Memorial, with Miss Eva Jean Wrather, chairman of the fine arts committee of the Society, presiding. Willis R. Jones, president of the Society, accepted the plaque.

The bronze was made from the original plaster model by Winfred E. Garrison which he gave to the

Historical Society some years ago. The original of Scott, along with those of the two Campbells and Barton W. Stone, is in the Christian Theological Seminary building, in Indianapolis. Peachtree Church also has copies of three of them.

At the dinner hour Dr. Garrison spoke as did Professor Puryear Mims, of Vanderbilt University, who made the models for the cenotaph which stands in the courtyard of the Phillips Memorial. Miss Wrather commented on the twentieth anniversary of the Society which is being observed this year, in the absence of J. Ed Moseley who was scheduled to speak.



HARRY M. DAVIS, minister of First Christian Church, Hopkinsville, Ky., and chairman of the board of Disciples of Christ Historical Society, introduces the panel that discussed the work of Walter Scott. Participants were (from left): Winfred E. Garrison, Robert W. Burns and Spencer P. Austin.

**Young People Are Taking  
New Look at Meetings**

## "F Day" Is Sept. 17 For Disciples Youth

ST. LOUIS, Mo.—A "first" for the youth of Christian Churches will be F Day—Sept. 17. On this day the youth are being encouraged and supported in taking a "new look" at their place in the church.

It is hoped that this will uncover new meanings of the church for them, and reveal more significant relevancies of the church for their lives.

Out of a three to six weeks' study (beginning with F Day) youth may become aware that they are not junior members of the church, but that they have all of the rights and privileges of their elders (which includes responsible positions in all phases of the life and work of the church).

Youth groups throughout the United States and Canada, both junior high and senior high, are being urged to take this "new look" in their evening meeting. Guidance and resources for this are found in Focus (for junior highs) and TACK (for senior highs), as well as in the May 28 and August 27 issues of VISION, and in the July and September issues of THE BETHANY GUIDE.

To facilitate youth participation in delving into the nature and purpose of the church and their place in the church a 32-page section of Focus and TACK is now available separately with the title, *A New Look*. This latter is a "paperstrip"

(like a filmstrip on paper) and an interpretation of youth in the church.

The minister, parents, teachers and counselors of youth can play important roles in encouraging and helping youth to look deeply at the church and in opening doors for meaningful participation in the church.

F Day (Youth Fellowship Day) is further supported by a free recording which will be sent with each order of Focus and TACK. It is designed for use in the meeting on F Day along with the paperstrip and suggestions for beginning the study of the church and the place of youth in the church.

It is often said that youth can go just as far as adults have gone in their understanding and practice of Christianity. While this is partly true, it should not be discounted. Any casual observation of youth will reveal how often this limitation becomes a handicap for them.

Here is an opportunity for adults to accept the challenge to live up to what the church expects of them, and to guide youth into "full" membership in the life, work and mission of the church.

A successful F Day will depend as much on adults as it does on youth. It is already late if preparations have not been undertaken for F Day. But there is still time, and the youth of every church ought to have the encouragement and leadership of their church in celebrating this special day, Sept. 17, 1961.—RAY L. HENTHORNE.

### Negro Disciple Honored

#### Named to School Board

MEMPHIS, TENN.—Blair T. Hunt, recently named to the Board of Education here in Shelby County, is the first Negro to hold that post, which is the highest governmental position held by a man of his race in this area.

For 40 years he has been minister of Mississippi Boulevard Christian Church here and he is the only pastor the church has ever had.

He is a trustee of Tougaloo Southern Christian College, Tougaloo, Miss., and served two years as president of the National Christian Missionary Convention.

Now 72 years old, Professor Hunt retired two years ago after serving 46 years in the city's school system. For 27 years he was principal of Booker T. Washington high school, the city's largest.

His parents, Mr. and Mrs. Blair T. Hunt, Sr., were born in slavery. They obtained their freedom here.



CAMIE BLOOM (right) of Kennewick, Wash., president of the International Christian Youth Fellowship Commission, talks with Linda Abramham of Albuquerque, N. M., about "F Day" and the new curriculum.

## All-Church Evangelism

### Program Is Inaugurated

FORT WORTH, TEXAS—All-Church Evangelism, Inc., was organized at Riverside Christian Church here June 15. The board of trustees elected Shelly H. Anglemyer of the Riverside Christian Church as the president of the non-profit corporation. Bayne E. Driskill, evangelist, was elected executive director.

M. Lamar Ogletree, a consulting engineer, was elected as vice-president and business manager.

N. Quentin Grey of the North Street Christian Church of Butler, Pa., was appointed as chairman of the crusade directors. The corporation will begin operation Oct. 1, with headquarters at 5054 Cockrell St., Fort Worth.

All-Church Evangelism is an outgrowth of "comprehensive evangelism" which thousands of lay people, ministers and brotherhood leaders of the Christian Churches (Disciples of Christ) developed over a period of 26 years. Dr. Driskill has been the leader in the program.

Due to the numerous calls, especially from the larger Christian Churches, which could not be met by Dr. Driskill and other leaders in comprehensive evangelism, it was decided to strengthen the program and enlarge its service to the brotherhood.

The 14 original trustees are: N. Quentin Grey, of Butler, Pa.; Carlton C. Garrison of Ponca City, Okla.; Cecil A. Jarman of Fort Worth; Mrs. R. D. Angerman of Oklahoma City; Joseph E. Chastain of Dallas; Theodore E. McElroy, Jr., of Waco, Texas; James L. Christensen of Enid, Okla.; Bayne E. Driskill of Fort Worth; Claude E. Stinson of Dallas; George Brothers of Fort Worth; M. Lamar Ogletree of Fort Worth; Shelly H. Anglemyer of Fort Worth; C. W. Horan of Fort Worth; and Mrs. Wesley Yarbro of Fort Worth.

At the first board meeting June 15, the trustees elected four additional trustees: James K. Hempstead of Alhambra, Calif.; Theo. O. Fisher of Indianapolis; James A. Moak of Lexington, Ky.; and George W. Johnson of Orlando, Fla.

All-Church Evangelism proposes to undergird the Christian Churches with an efficient, consecrated and professional service in evangelism and hopes to add a quarter of a million new members to the brotherhood during "The Decade of Decision."

615 Registrations

## Annual Convention of Churches in Northwest

LEWISTON, Ida.—The annual convention of Christian Churches in Washington and Northern Idaho, in affiliation with British Columbia and Alaska, was held here at First Christian Church.

James O. York was the host minister, there were 615 paid registrations and Convention theme was, "Bright Hope for Tomorrow."

Guest speakers for the convention included: Frank J. Pippin, minister of Community Christian Church, Kansas City, Mo.; Hollis L. Turley, president of the Pension Fund; and Dr. Clifford E. Weare, medical missionary to the Congo.

Morning sermons were given by Carroll E. Fairbanks, Vancouver; Paul G. Nance, Ellensburg; and Howard Hake, Nezperce.

Don Tegarden, minister of Central Church in Everett, was convention song leader. He also organized and directed a 35-voice preacher's chorus.

Mrs. Roy C. Gumm, state CWF president, presided over the women's session and Mrs. Teddy Turner of Olympia was the guest speaker. Offerings from blessing boxes totaled \$2,043.12.

The Christian Men's Fellowship session was presided over by Allan Armstrong, state president, and Sidney Kistler, program chairman. Dr. Weare was the speaker for the occasion.

President of this year's convention was Mrs. Merle M. Hood of Spokane. She was the first woman ever to hold this office.

Officers elected to serve in the coming year include: Howard C. Cole, Yakima, president; Mrs. Walter Naff, Bellingham, vice-president; and Mrs. LeRoy Fulton, Longview, secretary.

Next year's convention will be held in Longview-Kelso and the 1963 assembly will be in Wenatchee.

## Summer Concert Series

OKLAHOMA CITY, OKLA.—"Twilight Time," entertainment program, is presented here each summer by the Music and Fine Arts Department of First Christian Church.

This is a church project and the minister of music, Robert Lansing, produces and directs the performances.

The series is presented in the church's outdoor amphitheatre, seating about 2,500 people. The oper-

tas and operas are produced in full stage performance, scenery, costumes, professional orchestra and chorus.

The selection of "Miss Oklahoma City" and "Miss Oklahoma," preliminary to the annual "Miss America" contest, is a part of the "Twilight Time" series.

W. F. McGowan is minister of the church.

## A. C. Brooks Retiring

INDIANAPOLIS, IND.—Mr. and Mrs. A. C. Brooks will greet friends at a reception given in their honor (today) Aug. 13, from 2 to 5 p.m., in the Fellowship hall here at Third Christian Church.

He is retiring from the active ministry Oct. 1, after 39 years of service, eighteen served at Third Church.

During his ministry Dr. Brooks has been active in many phases of the brotherhood life. He has served on the board of managers of The United Christian Missionary Society; as a member of the program committee of the World Convention of Christ; as program chairman for the International Convention of Christian Churches in 1959; on the Board of Church Extension of Disciples of Christ; and as a member of the board of trustees of The College of the Bible, Lexington, Ky., for 30 years.

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

Central Christian Church, Flint, Michigan, offers for sale its Estey Pipe Organ. Buyer must assume responsibility for removal and structural restoration of organ chamber. Submit written proposal attention E. G. Bullwinkle.

## Sacramento Council Director And Former Staff Secretary

### Galen Rose to Retire

SACRAMENTO, CALIF.—Galen Lee Rose, executive director of the Council of Churches here, plans to retire Dec. 31. He is a graduate of Drake University and holds the M.A., B.D. and D.D. degrees from Pacific School of Religion.

His pastorates in the Christian Church have included: Cimarron, Kan., Chico, Calif., Alameda, Calif., Fruitvale in Oakland, Calif., First Church in Fresno, Calif., and First Church, Cedar Rapids, Ia.

In 1940 he became executive secretary of the Christian Churches in Northern California where he served for nine years. Since 1954 he has been in his present position with the Council of Churches here.



DONALD GENE SNELL, son of Mr. and Mrs. Glen Snell, was ordained to the Christian ministry at First Christian Church, Jerome, Idaho, on June 25, 1961. Donald A. Ross, minister, presided; Professor John Boosinger of Northwest Christian College, gave the ordination sermon; and Lloyd M. Balfour, executive secretary of the South Idaho Christian Churches Association, gave the charge to the new minister. Mr. Snell is a graduate of Northwest Christian College and will continue to serve as minister to youth at the Springfield, Ore., Christian Church while doing graduate work in the University of Oregon.

# CAMPUS COVERAGE

**Culver-Stockton College  
Inaugurates New Program**

## **Education for Lay Ministers**

CANTON, Mo.—A program of education for lay ministers is being developed in this state under the sponsorship of Culver-Stockton College, The United Christian Missionary Society and the Missouri Association of Christian Churches.

Under the newly created program both men and women will be enlisted to prepare for rendering leadership to churches. The fully-accredited program is part of the off-campus adult education program conducted by Culver-Stockton College here and participants are expected to do college level work.

Classes meet one evening per week and those who enroll could receive a two-hour credit course and a one-hour credit course.

Classes will be taught by college faculty members or ministers who have academic qualifications and who will be placed temporarily on the college faculty. The courses are being offered at various centers. A compilation of preliminary indications of interest suggests the following areas as possible centers: Kahoka, Edina, Hannibal, Trenton, St. Joseph, Kansas City, Marshall, St. Louis, Butler and Southeast Missouri (exact location to be determined).

The first courses will begin the second week in September and semesters will be 17 weeks in length, according to a recent announcement from the college.

Further information may be secured by writing to the college. Applications are now available.

## **Death Claims Two Retired Teachers**

DES MOINES, IOWA—Two long-time members of the Drake University faculty here, both of whom retired in the early 1940's, have died recently.

Mrs. Zoe Williams, 92, was a member of the English faculty at Drake from 1902 until 1940.

Elbert O. Kagy, 89, was dean of the Drake College of Pharmacy at the time of its founding in 1939 until 1942.

## **Board of Higher Education Held Special Session**

FORT WORTH, TEXAS—Some 100 representatives of the Board of Higher Education of the Christian Churches met here in special session on the campus of Texas Christian University July 24-28.

Dean Stephen J. England of The Graduate Seminary, Enid, Okla., served as chairman of the board which has the responsibility of giving guidance to the total higher education program of the 36 colleges and universities in the U.S. related to the Christian Churches.

Harlie L. Smith, Indianapolis, Ind., is board president.

The meeting included a series of group discussions on the general program of higher education, the role of the church in higher education, and the financing of church-related colleges. It also involved a re-evaluation of the role of the Board of Higher Education in this program.

TCU President D. Ray Lindley, a former board chairman, was in charge of local arrangements for the session.

## **Computer Center Established at TCU**

FORT WORTH, TEXAS—Establishment of a computer center, which will greatly expand the growing program of basic research and graduate instruction at Texas Christian University, has been announced by Chancellor M. E. Sadler.

The initial installation, including a fully transistorized IBM 1620 computer system with batteries of accounting machines and supporting equipment, will start about Sept. 1.

Total value of the first installation is estimated at \$140,000. With the help of a \$15,000 grant from the National Science Foundation, made last March, the university is purchasing the equipment outright.

## **LL.D for Dean Walker**

ANGOLA, IND.—Dean E. Walker, President of Milligan College received the honorary degree of doctor of letters from Tri-State College here at the annual commencement.

**Retired Educator, 72,  
Earns Doctor's Degree**

## **Ph.D. to P. R. Stevens**

LINCOLN, NEB.—P. R. Stevens, 72, received the Ph.D. degree here at the June commencement of the University of Nebraska.

Dr. Stevens, a graduate of Cotner College in 1917, served the college as professor, dean and president. He now serves the college as dean emeritus.

His doctoral dissertation was a philosophical investigation of the thought of the theologian, Paul Tillich.

He also holds the master's degree from the University of Nebraska and the B.D. degree from the Divinity School at Drake University.

Former pastorates included Bennett and North Platte, Neb., and Capitol Hill Church, Des Moines, Iowa.

## **UCCF Established At Oklahoma State**

STILLWATER, OKLA.—A United Campus Christian Fellowship has been established here at Oklahoma State University.

Van D. Spurgeon, Disciples of Christ campus minister, and LeRoy Loats, campus Congregational-Presbyterian minister, are the co-pastors of the new United Fellowship at OSU.

The United Campus Christian Fellowship here will include a program to meet the needs of over 2,000 preference students. The center is located near the campus.



**CECIL SWINDLE**, minister of First Christian Church, Salina, Kan., receives congratulations upon his election as president of the Manhattan (Kan.) Bible College Alumni Association. On the left is George Baugh, minister of the Chelsea Park Christian Church, Kansas City, Kan.

# book of the month

Sponsored by the Christian Literature Commission

## Light for Dark Days

by J. Clyde Wheeler

*Selected and reviewed by Joseph Chastain, president, Lintz Department Stores, Inc., Dallas, Texas. Mr. Chastain is a member of the board of East Dallas, Texas, Christian Church.*

*Light for Dark Days* is a unique book which will be found on many a bedside table. It should be read and cherished for its practical gems of philosophy and religion. The Christian life is presented in such a way as to grip the reader and inspire the soul.

This book will be seen on many an office desk, for it is primarily a layman's book. Even so, every minister should read it, for he, too, is called on to shed "light on dark days." For this purpose the re-

viewer believes it is excelled only by the Bible itself.

It is a book to be used when a person pressed for time may need, through a few minutes of study, to reorient his life; to get a bit closer to God; to get "a lift" in moments of doubt and uncertainty. *Light for Dark Days* will give one the inspiration to live a better life, to be more effective and satisfying in one's daily endeavor to measure up to the mark of the high calling in Christ Jesus. As the author himself says, it is a "read as you run" book. It is especially designed for use by busy people.

Are you one of those past the crest of life? Read pages 99 and 103. Are you a bit of a skeptic? Read page 111. Have you a handicap? Try page 12. Are you a student? Read pages 77 and 82. Regardless of your status in life, try pages 9 and 96. With this brief sample to whet your appetite, you will probably plunge in and read the entire book, for every page is a stimulator and source of inspiration.

I believe the author uses the statement, "Life can be beautiful," over sixty times but in no Pollyanna sense at all; instead, it is a factual use, documented with realistic experiences which prove indeed that "Life can be beautiful." It is a book that will help to make your life just that.

*Light for Dark Days*, 128 pages, is published by The Bethany Press, and is available from the Christian Board of Publication, Box 179, St. Louis 66, Missouri. Price. \$2.50.

## Leadership School

HARLAN, KY.—Fifty-six persons enrolled in the leadership school held here at the Christian Church. C. Lynn White is the minister.

## Bluefield Church Furniture Co., Inc.

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Item of Business for  
International Assembly

## Resolution on Alcohol

KANSAS CITY, Mo.—More than 7,000 Christian Churches have been invited to help prepare a resolution on "Beverage Alcohol and Christian Responsibility" to be submitted to the brotherhood's international assembly which will meet here this fall.

Questions sent to congregations recently by the Department of Christian Action and Community Service of The United Christian Missionary Society will be tabulated by states and the results used as a guide in preparation of a resolution.

If a resolution is passed it will serve as an up-to-date guidepost for Disciples to use in coping with this social problem.

Earlier convention resolutions on the alcohol problem suggested increased attention to alcohol education in church schools, abstinence from the use of alcoholic beverages in the home and support and encouragement of legitimate efforts to eliminate the advertising of alcoholic beverages.

Annual assemblies also have affirmed the Disciples support of local, state and national legislation and law enforcement for control of alcohol, the democratic right of the people to express themselves at the ballot box on the question of the manufacture and sale of alcoholic beverages and legislation for the prohibition of alcoholic beverages.

Thomas J. Griffin, director of church and community service for the UCMS, expects church response on "Beverage Alcohol and Christian Responsibility" to far exceed that of previous questionnaires on other subjects.

In the questionnaire, Disciples are asked to state their views on the most adequate Biblical-theological approach to be used, the most important point on which to base a program of education and action, the role of the government in the regulation and control of alcohol and other related subjects.

Completed questionnaires must be returned by May 15.

Churches in the process of formulating a resolution on "Beverage Alcohol and Christian Responsibility" who are holding study groups have been advised of the resource materials in the Round Table Packet, "The Christian and Alcohol." The materials are available through the Christian Board of Publication, St. Louis, Mo.

## YOUTH LEADERS,

we have the nicest surprise coming your way since quiet teenagers were invented! It's called

## PARTY GAMES

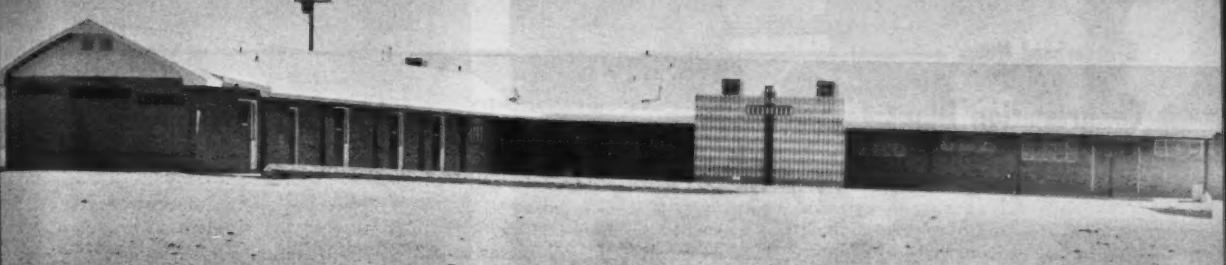
and it has more ideas for making youth group meetings rewarding and entertaining, for you and youth than you probably have time and energy to put on in a year (it has a complete party idea including decorations, refreshments, games, etc. for each week in the year).

## PARTY GAMES

is the work of Violet Roberts Moore, well known for her youth articles for such magazines as *Saturday Evening Post*, *Look*, *Redbook*, and others.

## PARTY GAMES

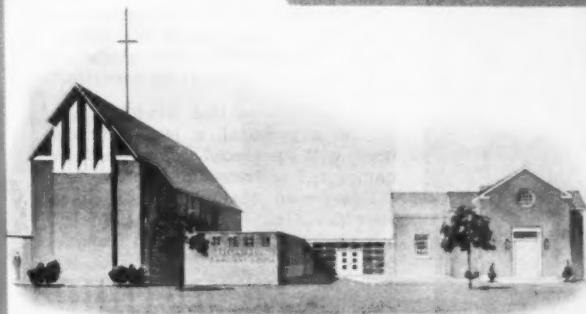
will be published by Bethany Press and will be available from the Christian Board of Publication on September 18th, price \$3.50. Better circle that date now!



THIS \$58,800 STRUCTURE has been dedicated by Bethany Christian Church, El Paso, Texas. Consisting of 7,000 square feet, the building provides fellowship hall

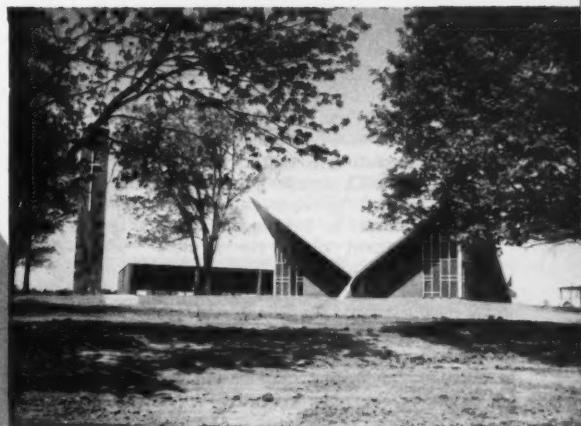
and temporary sanctuary, nursery, kindergarten, study, office and several classrooms. Clifford Parker is the minister.

## Building News



CLEVELAND HEIGHTS CHRISTIAN CHURCH, Buffalo, New York, recently held dedication services for this new building. Hollis L. Turnley, president of the Pension Fund of Christian Churches, was the dedication day speaker. Raymond H. Hite is the minister.

CLEAR LAKE CHRISTIAN CHURCH, Clear Lake, Ia., recently dedicated this new building. W. A. Knight, retired Christian Churches minister, was the speaker for the dedication service. Wm. Dilsaver is the minister of the church.



THIS NEW BUILDING of First Christian Church, Cleveland, Tenn., was dedicated debt free, April 9. This is the first church in the state to receive funds from the Decade of Decision program. Special speaker for the date was J. David Kidwell, former minister, who now serves as minister of First Church, Union City, Tenn. Charles B. Highfield is now minister.

## in Focus



THIS NEW SANCTUARY is part of the \$290,000 church building erected by First Christian Church, Albany, Ore. The new structure, made of reinforced concrete, has two stories and a basement. Lester Jones is the minister.—Ray S. Hewitt.



## Congregation Plans to Rebuild After Tornado

RAVENNA, KY.—Plans for rebuilding the Christian Church here, which was destroyed June 9 by a tornado, have been put into motion with the help and quick response of brotherhood agencies and Kentucky Christian Churches.

Harold R. Watkins, General Representative of the Board of Church Extension, conferred with leaders of the church June 24, just six days after the request for help had been received, to develop a financial program and time schedule.

On July 12 Rollin V. Mosher, Associate Consulting Architect for the Board of Church Extension, met with representatives of the church to assist in the development of architectural plans for a new building.

A \$1,000 gift from the Week of Compassion Fund has been sent to the church from Unified Promotion to help with immediate needs.

The tornado struck while the building was occupied by 27 vacation church school students and

their teachers. Several were injured seriously.

The church, itself, was adequately insured. However, the parsonage, also heavily damaged, was not fully covered.

According to James Moak, Secretary of the Kentucky Association of Christian Churches, congregations throughout the state plan to make financial contributions to help rebuild the church.

Services will be held in the L & N train depot until a new building is erected.

## 50th Anniversary in Ministry



MR. AND MRS. Arthur W. VanDervort were honored by the First Methodist Church, Kent, Ohio, recently in recognition of Mr. VanDervort's 50th anniversary in the ministry. He was licensed as a Christian Church minister on June 25, 1911, and was immediately called by the American Home Missionary Society to establish a new Christian Church in Minneapolis, Minn. He served for nine years as Director of Immigrant Work for The United Christian Missionary Society in the New York City area and was for 15 years minister of North Hill Christian Church in Akron, Ohio. Mr. VanDervort who retired about five years ago, is presently serving the First Methodist Church of Kent as minister of visitation.

## Civil Rights Fund

INDIANAPOLIS, IND.—A small "Fund for the Protection of Persons Involved in Christian Witness in Civil and Religious Liberties" was authorized here recently by the Board of Trustees of The United Christian Missionary Society.

The recommendation passed by the board stresses that allocation of money from the fund will not con-

## CONGO CRISIS and CHRISTIAN MISSION

by  
Robert Nelson



The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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## Alexander Campbell Memorial Window

NEW YORK—The executive committee of the World Convention of Churches of Christ (Disciples) has installed an Alexander Campbell Memorial Window in the church at Ahorey, Ireland.

Thomas Campbell was the minister of this church at one time and his son, Alexander, was a member. A. R. Scott is the present minister of this church.

Paul Burton, minister of the Minnesota Avenue Church of Washington, D. C., dedicated the window on July 30. He was the one who first suggested the idea of this memorial window to the World Convention.

The window was placed at the side of the pulpit. In the center of it is the design of an open Bible. At the bottom is the following inscription:

"To the glory of God and in memory of Alexander Campbell, once a member of this congregation and co-founder, with his father and others, of the Christian Churches (Disciples) in America."

At the side of this window, resting on a pedestal, a leather-bound book will be placed containing the names and addresses of donors.

Every year a number of Disciples visit the Ahorey Church. Some of our ministers have preached from its pulpit.

## Organist for 40 Years

MONROE CITY, Mo.—Monroe City Christian Church here honored Miss Edna Boulware for 40 years' service as organist at the annual all-church dinner and congregational meeting June 28.

J. R. Henderson, board chairman, presented Miss Boulware with an etched copper plate of the church and an inscription of appreciation.

Mrs. Melbourne Schulz, representing the congregation, presented the picture "Suffer Little Children" by Plockhorst to be hung in the new education building, in honor of Miss Boulware's service. The minister, Deane K. Lierle, representing the ministers during the past 40 years, expressed appreciation for Miss Boulware's service.

stitute "endorsement of specific actions of individuals aided."

To be built through spontaneous giving, the fund will be outside the budget of the United Society and will be administered by a five-member committee.



TWO BOY SCOUTS received God and Country Awards at West Street Christian Church, Tipton, Ind., recently. Pictured are (from left): Gary DeWitt, Norval B. Lyon, minister of the church, and Robert Recobs.

## GOD AND COUNTRY AWARDS



JOHN FANNING received the God and Country Award from his minister, Norman G. Crawford, at First Christian Church, Princeton, W. Va. On the left is Scoutmaster Hedley Peters and on the right is Gale Young, youth director. Scout Fanning's parents, Mr. and Mrs. McKay Fanning, are also pictured.



TOM BAYLESS received the God and Country Award at First Christian Church, Ventura, Calif., from his minister, Ned M. Romine. Also pictured are the parents, Mr. and Mrs. George Bayless.



THREE GOD AND COUNTRY AWARDS were presented recently at First Christian Church, Pulaski, Va. The awards were earned by the boys under the direction of the former minister of the church, John O. Atkins. Pictured are (from left): David P. Cheverton, minister, Mrs. Fred Clark, Richard Clark, Fred Clark, Mrs. Ralph Bishop, Larry Bishop, Ralph Bishop, Mrs. Robert Agee, Richard Agee and Robert Agee.

EIGHT YOUNG PEOPLE received God and Country and God and Community Awards at First Christian Church, Olathe, Kan. Presentations were made by the minister (left), John R. Lawler. Awards were presented to (front row, from left): Michael Boyer, Robert Bump, John Mantooth and Fred Stair; (back row from left): Marilyn Bump, Christiana Trumbull, Linda Phares and Alice Stair.



## "You Are What You Read"



### Interesting and Informative

**The Biblical Archaeologist Reader.** Edited by G. Ernest Wright and David Noel Freedman. Doubleday & Company, Inc. 342 pages. \$1.45. (Paper.)

The main purpose of this book is to relate the significance of archaeology to biblical studies in non-technical language, thus freeing its readers from the burden of learning the technical details of archaeology, and enabling them to acquire reliable information in the face of numerous misleading books and articles. It contains twenty sections, consisting of articles which originally appeared in *The Biblical Archaeologist*, a quarterly publication of the American Schools of Oriental Research since 1938.

The articles selected for this book cover a wide area of the Near East, and they deal with not only the Bible, but also non-biblical subjects which may enrich the understanding of the Bible. The addendum on pages 335-337 and another on pages 341-342 contain useful up-to-date information. Taken as a whole, this is a very interesting and informative book. There is no index.

It must be noted, however, that the original articles together with their illustrations which were published in *The Biblical Archaeologist* are not exactly reproduced in this book. For example, throughout the book, some photographs and figures are omitted, spellings of Hebrew words are altered, some historical dates are revised, and even sentences are not the same occasionally, e.g. section 13. These innovations may be attributed to the work of the editors.

The front cover of this book is attractively decorated with a photograph of a double clarinet from Egypt, a picture of an Akkadian seal cylinder of the seven-headed dragon from Mesopotamia, and a fragment of the Thanksgiving Psalms from the Dead Sea Scrolls. This reviewer fails to find any explanation of these illustrations, and an average reader would probably wish to know what they are. How-

ever, it happens that this fragment of the Thanksgiving Psalms is shown upside down! Evidently this did not come to the attention of the editors.—TOYOZO W. NAKARAI.

### Common Field of Operation

**Pastoral Care and Psychotherapy.** By Peter Olsen, translated by Herman E. Jorgensen. Augsburg Publishing House. 141 pages. \$3.50.

The author of this study of the relationship between the physician and the pastor is the chaplain of a large hospital in Norway. The orientation is that of the work of pastor in the hospital whose primary responsibility he refers to as "soul care."

He distinguishes sharply between psychotherapy (which is the province of the physician) and soul care (which is the province of the pastor). He warns against the tendency to "efface the boundaries between the two" and feels that the men in each area should master their own field and work in cooperation.

He recognizes that both have much in common, they have a common field of operation—man. They both strive to help the "whole" man, but they also have basic differences. The goal of psychotherapy is psychic soundness and bodily health. The goal of soul care is salvation. Soul care, too, is interested in health and well-being but it has a larger perspective.

The major stress of the book is on the need for cooperation and the unique and significant contribution of the minister.

One of the interesting things about this book is that it gives the experience and point of view of pastoral care in another country. While much that is in this book will be familiar to anyone who is acquainted with the pastoral care literature that is offered in this country, yet the over-all approach is psychologically sound and particularly reverent and many of its practical suggestions will be helpful.—CHARLES F. KEMP.

### Feeling With the People

**In Search of India.** By C. Ross Smith. Chilton Company. 230 pages. \$6.50.

This author has the ability to link the past with the present and to glimpse the future as he writes of one of the world's oldest most civilized people. *In Search of India* is a book, written in travelogue style, which is the account of a more-than-six-month journey the author and his wife made throughout India, and without the aid of much professional travel assistance. They traveled in the conveyances of the land, experiencing the inconveniences to a Westerner in the mode of travel and living prevalent in India. Mr. Smith, conscious that the Western mind cannot fully understand the Eastern mind (and vice versa), does an amazing job of feeling with the people, done with a profound respect and regard for the dignity of man.

This is a book for anyone interested in seeing the Indian people as they are, where and how they live.

The author gives a graphic picture of India's history both political and social, of the ruins of the centuries, of the magnificent buildings, of Hinduism with its thousands upon thousands of temples and its practices, of the people. He frequently raises questions which give pause for reflection both as regards the "mistakes" the West has made in sacrificing the man of thought for the man of action as well as the possibility of progress for this great people so long as Hinduism holds such a grip upon hundreds of millions of people.—VIRGIL A. SLY.

### Usable Talks

**24 Messages for Men.** By J. Vernon Jacobs. Standard Publishing Co. 128 pages. \$1.50.

The first half of the book presents 12 talks suitable for presentation at church board meetings. The second half of the volume consists of a series of short messages that can be given by laymen at men's meetings or other similar functions.—R. E. B.

# REBEL RELIGION



A spellbinding story of the Confederate chaplaincy from the earliest beginnings through the Civil War. From fragmentary documents and diaries, Herman Norton recreates the role of the military chaplain whose eloquence and unselfish service inspired his soldiers, his church, and his nation. A timely book to educate the general reader and stimulate the student. Illustrated throughout. 10R395, \$2.75

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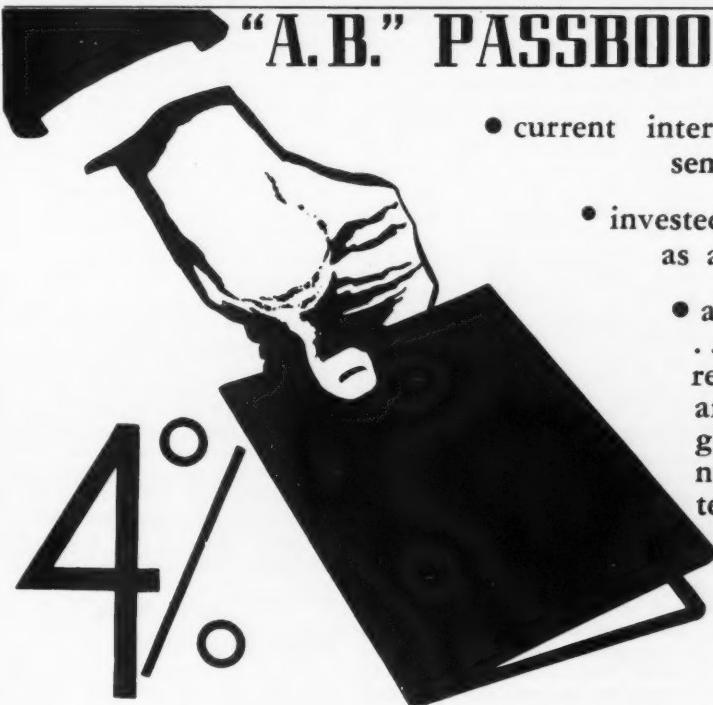
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### PRACTICAL

A little girl was taken to the seashore for the first time. When she returned home all her friends asked her how she liked it.

"It's wonderful," she said. "And the beaches are so nice and clean because they keep flushing them all the time."

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*"The spirit and soul of all reformation is free discussion."*

—Alexander Campbell



## Letters . . .

### Kemp Brings Joy

Editor, *The Christian*:

I want to write you how very much I have enjoyed two articles by Dr. Charles Kemp. The one, "The Four Tasks of Life" (*The Christian*, March 26, 1961), was so very true, and often we don't think about these things until they are brought to our attention by such a fine article.

The other, "Why Do College Youth Have so Much Difficulty with Their Religion?" (*The Christian*, April 23, 1961), is also very true and most appropriate at this time. I have a niece in college and religion is discussed very deeply with different denominations being discussed. I shall send the articles to her.

Thanks so much for the many fine editorials and the Sunday School lesson, too.—MISS LOUISE NEWHALL, Lincoln, Neb.

### Ecumenical Baptism

Editor, *The Christian*:

I wholeheartedly agree with Don Albright of Hiawatha, Kansas (*The Christian*, April 23, 1961), in his suggestion that "our representatives in unity conferences . . . enter the proposal that we cut another 'Gordian Knot' by adopting an ecumenical baptism . . . one accepted as valid by all concerned." When this is done, minor matters will easily fall into line. Why should the Disciples be called upon to yield a principle, when other communions readily admit that immersion is acceptable? I think that any other approach to the problem of unity is putting the cart before the horse.—MISS CLARA JONES, Taylor, Texas

### How to Explode?

Editor, *The Christian*:

Would you kindly request young William R. Daniels to fill us in on the ways in which we can give youth a greater opportunity to "explode" for Christ through the church? (*The Christian*, April 16, 1961).

As ministers, we are accustomed to hearing all forms of criticism, veiled and unveiled, and what we really would like would be for some constructive handles to be put on some of the criticisms in the form of practical suggestions. This is no

time for innuendo but for straight talk. Tell us what we may do to let our youth and adults "explode" for Christ.—J. W. MCKINNEY, Coleman, Texas.

### Reactivation

Editor, *The Christian*:

For a quarter of a century I have listened to numerous complaints concerning our failure to reach the inactive members on our church rolls. This is discussed most frequently during an evangelistic emphasis. Some of the laymen are sure to ask, "What's the use of getting more new members when we are not holding the ones we already have?" Most churches have a large number of inactive members but do so little about it!

Because of my concern at this point, I started 15 years ago with numerous experiments. First was to encourage the church leaders where I ministered to work as hard and spend as much time and money in our effort to assimilate new members and reactivate inactive members as we did to win converts. With the help of various brotherhood and local church leaders (and I believe, with Divine guidance), I have been able to develop a membership program which is successfully meeting this need, and will help the local church to meet its Decade of Decision goals.

I would consider it a privilege to share plans and ideas with other church leaders.—RICHARD DEVILLERS, 5012 S. Broadway, Oklahoma City 9, Okla.

### Disciple Position

Editor, *The Christian*:

I would like to express appreciation for an article that appeared in the April 30 issue of *The Christian*. The article was written by G. Curtis Jones and was entitled, "The Distinctiveness of Disciples."

This, in my opinion, is one of the clearest and most concise statements of the Disciple position that I have ever read. In fact, I was so impressed with the article that I would like to ask permission to reproduce it in pamphlet form and distribute it to all of my members.

I enjoy reading every issue of *The Christian*, and would like to commend you and your staff for the fine job you are doing.—R. D. CLIFFORD, Packwood, Iowa.

### The Devil

Editor, *The Christian*:

In the article, "Where the Scriptures Speak" of the April 23 issue I notice the mysterious problem of "the devil" appears in the next to the last paragraph. If the scriptures are true and they must be according to Luke 24:44 and all the other apostles, then there is a devil. The only problem is the real identification.

In all probability the devil is our collective carnal nature. If such is the case it makes harmony out of the apparent contradiction in Job where we find the devil bringing on the infliction and God doing it also to prove the devil is wrong.

Apparently, Job had some doubts as to his own integrity even as his friends held doubts. In order to quiet these doubts, God brought on the very afflictions that Job had feared. In the light of such reasoning God is being just to remove the carnal doubts that existed in the people of that group as well as those in the mind of Job. However, if the devil were some super-angel separate and individual it would have been a very great injustice to have made Job's health and that of his family a battleground to prove a point to some super-angel who would obviously already know that God was right (if he were a super-angel, that is, the devil) . . .

Being a student of the Bible I am passing this thought on to see one of those in the higher order of the church system do something with it. I came by this thought from a rather aged non-sectarian preacher by the name of J. W. Williams. He has done much work on the matter of predestination and the hidden hand of God in all things. I would appreciate it if his name might be mentioned in connection with this thought.—WILLIAM H. CASE, Marshalltown, Iowa.

### Appreciation

Editor, *The Christian*:

We have many fine expressions of appreciation for *The Christian* from the more than 100 of our church families currently receiving it. Your continuing editorial leadership is a genuine service to our brotherhood.—PHIL M. RUNNER, Denver, Colo.

## Books Received

- SAY "YES" TO LIFE! By Anna B. Mow. Zondervan Publishing House. 152 pages. \$2.50.
- OUT OF MY LIFE. By V. Raymond Edman. Zondervan Publishing House. 224 pages. \$3.50.
- UNLIKELY SAINTS OF THE BIBLE. By William C. Fletcher. Zondervan Publishing House. 144 pages. \$2.95.
- MINISTER AND DOCTOR MEET. By Granger E. Westberg. Harper and Brothers. 179 pages. \$3.50.
- THE SERVICE OF CHAPLAINS TO ARMY AIR UNITS. By Chaplain Daniel B. Jorgensen. Published by Office, Chief of Air Force Chaplains. 344 pages. \$3. May be ordered from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.
- ADVANCED STANDING. No. 8 of "New Dimensions in Higher Education" Series. By Shirley A. Radcliffe. U. S. Department of Health, Education and Welfare. 24 pages. \$0.15 (Paper). May be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.
- THE BURNING BUSH. By Paul Hoffmann. Muellenberg Press. 325 pages. \$4.95.
- RESOURCES FOR WORSHIP. By Clarice M. Bowman. Association Press. 383 pages. \$4.95.
- CALENDAR OF CHRISTIANITY. By Allan Hauck. Association Press. 127 pages. \$0.50 (Paper).
- INTRODUCTION TO JUDAISM. By Lee A. Belford. Association Press. 128 pages. \$0.50 (Paper).
- BY JOHN WESLEY. Edited by T. Otto Nall. Association Press. 127 pages. \$0.50 (Paper).
- TESTS OF A LIVING CHURCH. By Robert W. Spike. Association Press. 124 pages. \$0.50 (Paper).
- THE MODERN READER'S GUIDE TO THE BOOK OF REVELATION. By Martin Rist. Association Press. 126 pages. \$0.50 (Paper).
- HOW PROTESTANTS DIFFER FROM ROMAN CATHOLICS. By Stanley I. Stuber. Association Press. 126 pages. \$0.50 (Paper).
- THE PACE OF A HEN. By Josephine Moffett Benton. The Christian Education Press. 100 pages. \$2.50.
- THE GIST OF THE BIBLE BOOK BY BOOK. By Alvin E. Bell. Zondervan Publishing House. 169 pages. \$1.50 (Paper).
- MOTHER-DAUGHTER BANQUETS. By Grace Ramquist. Zondervan Publishing House. 59 pages. \$1 (Paper).
- DEVOTIONAL PROGRAMS FOR ADULT GROUPS. By Leslie Parrott. Zondervan Publishing House. 64 pages. \$1 (Paper).
- DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS (No. 3). By Lois Lee Parrott. Zondervan Publishing House. 60 pages. \$1 (Paper).
- GOD BLESSED ME WITH A HEART ATTACK. By Richard G. Dunwoody. Zondervan Publishing House. 62 pages. \$1 (Paper).
- COMPASSION AND COMMUNITY. By Haskell M. Miller. Association Press. 288 pages. \$3.50.
- THE TWENTY-THIRD PSALM. AN INTERPRETATION. By Charles L. Allen. Fleming H. Revell Company. 62 pages. \$1.50.
- THE MINISTER'S WORK. By Byron P. Hovey. Exposition Press, Inc. 44 pages. \$2.50.
- BAMBOO HOSPITAL. By Katherine L. Read and Robert O. Ballou. J. B. Lippincott Company. 224 pages. \$3.95.
- THE NEW-TIME RELIGION. By Claire Cox. Prentice-Hall, Inc. 248 pages. \$3.95.
- FOCUS ON INFINITY. By Raymond W. Albright. The Macmillan Company. 464 pages. \$4.95.
- RESOURCE HANDBOOK IN HUMAN RELATIONS. Compiled and Published by The Council on Human Relations, 281 The Arcade, Cleveland 14, Ohio. 75 pages. \$2.25 (Cloth). \$1.15 (Paper).
- THE INTERPRETATION OF SCRIPTURE. By James D. Smart. The Westminster Press. 317 pages. \$6.
- BY DEED AND DESIGN. By Virgil E. Foster. Friendship Press. 120 pages. \$2.95 (Cloth). \$1.95 (Paper).
- THE FAITH MAGNIFICENT. By William Charles Cravner. Vantage Press, Inc. 93 pages. \$2.95.
- A REVELATION OF JESUS CHRIST. By J. B. Smith. Herald Press. 369 pages. \$5.75.
- WE BELIEVE (A Study of the Apostles' Creed). By Henry Wade DuBois. John Knox Press. 79 pages. \$1.25 (Paper).
- ADVENTURES IN PARENTHOOD. By W. Tallafra Thompson. John Knox Press. 155 pages. \$1.45 (Paper).
- UNDERSTANDING THE BOOKS OF THE OLD TESTAMENT. Edited by Patrick H. Carmichael. John Knox Press. 188 pages. \$1.95 (Paper).
- HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. Myers. University Books, Inc. 416 pages. \$10.
- THE THEOLOGY OF THE CHRISTIAN MISSION. Edited by Gerald H. Anderson. McGraw-Hill Book Company, Inc. 341 pages. \$6.50.

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A happy album. Full-hearted fun for all, young or old. The reason is simple. This is a sparkling collection of the kind of real American songs that have been a colorful part of our country's spirited musical history. Folk songs, Civil War songs, sad songs, sacred songs—all our songs. Distinctive ALL AMERICA songs. In this album are: *Home on the Range*, *Swing Low Sweet Chariot*, *Dixie*, *God of Our Fathers*, *You Are My Sunshine*, 11 other delightful favorites. It's the kind of all-family music you ought to have nearby to perk up any get-together. As an extra, in each album there are 5 song sheets with complete words to all 16 song selections. Why not join in soon . . . and SING A SONG WITH GUIN AND ALL AMERICA. 33 1/3 rpm. \$3.98.



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Here's the ideal sing-time companion to the ALL AMERICA album. It's a handy, compact new paper-bound book of fun songs, hymns, worship resources.



It's perfect for camps and conferences, rallies, meetings, just about anywhere you might want to take it! Convenient 4" x 5 3/4" size means it can easily be carried in pocket or purse wherever you go. There are 96 pages of hymns, ballads and fun songs in all, with 32 pages of resources, calls to worship, and prayers. Get several for your youngsters. Only 40¢ each, or 35¢ a 100. Order both the record album and THE CHAPBOOK from the Christian Board of Publication, Box 179, St. Louis 66, Missouri.



# a chat with Chet

Chester A. Sillars

**QUESTION:** How can the minister's wife participate in the work of the congregation most effectively?

**ANSWER:** The exceptions to this statement are few: *Behind every successful minister stands a successful wife.* At the same time I am not prepared to say that behind every unsuccessful minister stands an unsuccessful wife. There are some men that the best wife in the world could not help.

When God needed help on this old earth to straighten men out, he tried prophets and priests. He still uses them. He also has some other aides who rank high in my book. I cannot put them in any order of importance because they are all important. God has little children to help. He also calls on mothers. With some degree of angel sweetness God has given us ministers' wives. These girls are the envy of the world.

Such a high position carries with it a very high obligation. It is hard to be the wife of a busy minister. Personal preferences must be sublimated to church necessities. The husband you need for comfort may be called to comfort some dying soul. The father you need to help you with the children is a father to a whole congregation.

No church should ask or ex-

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

pect more of a minister's wife than of the elder's wife. It is not Christian to overload her with jobs no one else will take. To expect her to run the church school, sing in the choir, entertain visiting guests, manage the rummage sale, bake for the church supper, sew for the underprivileged, etc., is too much. And for the eager-beaver type of minister's wife who seeks all this, there should be a national law against it! (Not really.)

While I have indicated that a minister's wife would take her place along with the elder's wife, there are some things she should not do. And the smaller the church the more reason she should not do them.

She should not serve on any nominating committee in the entire church framework. She must not serve on the church finance committee. She must never allow herself to be elected or appointed (no matter how forcefully the others insist) to the presidency of any group or chairmanship of any committee in the church.

Her work must always be a behind-the-scenes labor of love. Her work will be to help the other ladies of the parish to do these jobs. She will carry many a woman's job on her shoulders. The other women will get the public honor. The minister's wife will know in her heart that she is helping her husband to build people and the church.

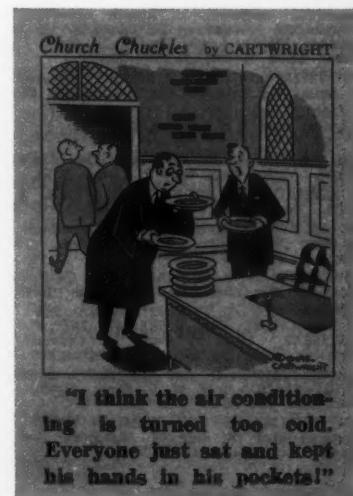
A minister's wife may well serve on a committee. Here she can set a good example for the

entire church by not serving on more than one or two committees at most. Even so, she must be a quiet worker.

It is not without experience that I add this. A minister's wife must never be a part of a gossiping circle. She must never say anything against anybody. If her husband is unwise enough to reveal personal confidences to her she must never acknowledge this fact in public. Actually she should not let him do this. She has enough problems without having the burden of confidences.

The minister's life does not follow the usual pattern enjoyed by others. The best thing a minister's wife can do is to make a happy home for him. She'll make it his castle and his sanctuary.

As the husband of a minister's wife, I salute them all.



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